

OF  
THE MARKES  
of the Children of  
God, and of their Comforts  
in Afflictions.

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To the faithfull of the Low  
Countrie.

By *Iohn Tassin.*

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Over seene againe, and augmented by the  
Author, and translated out of French  
by *Anne Prowse.*

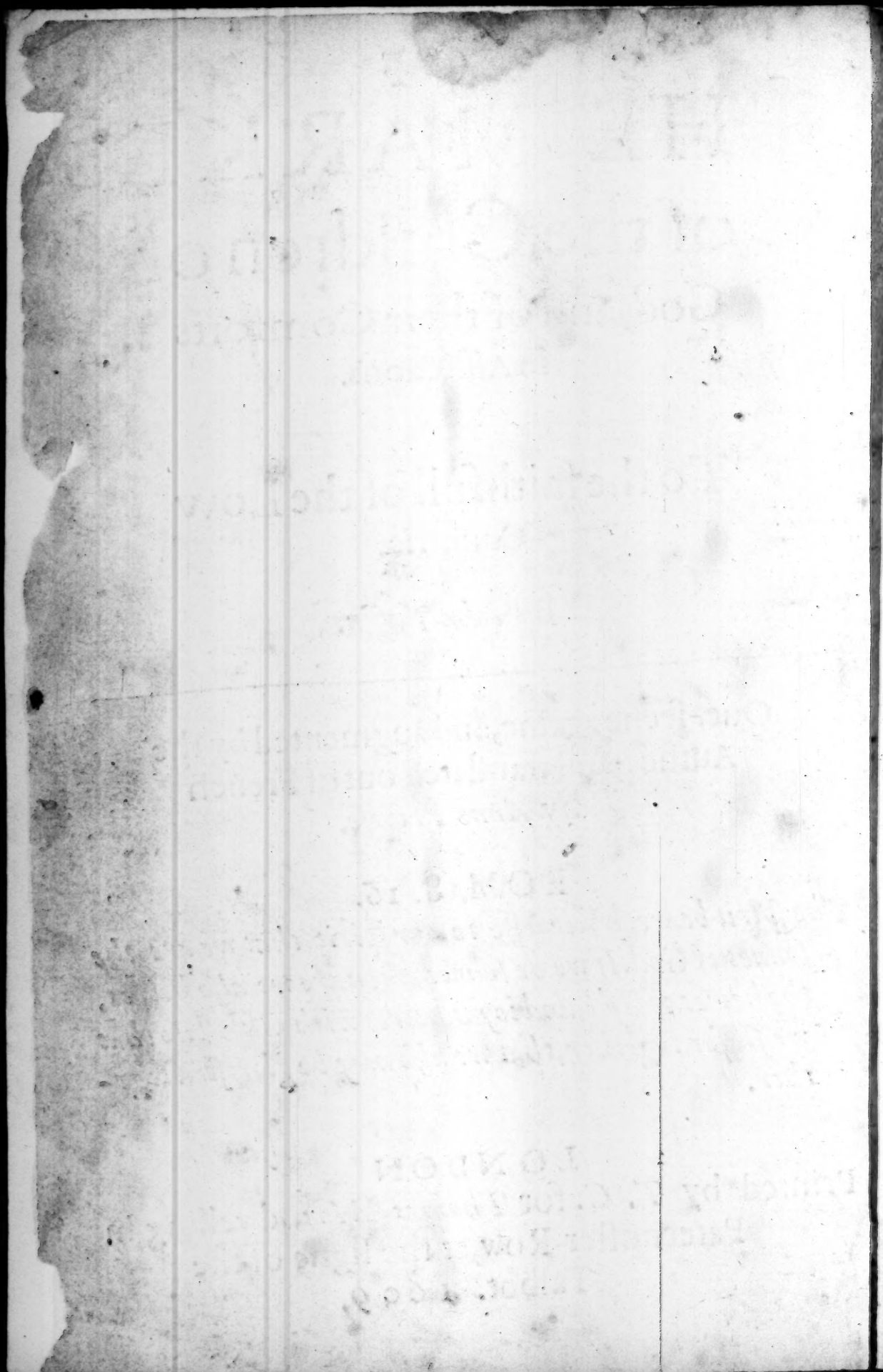
ROM. 8. 16.

*The spirit beareth witnesse to our spirit that we are the  
sonnes of God. If we be sonnes, then are we also heires,  
the heires of God, and ioynt heires with Christ: so that  
we suffer together, that we also may be glorified toge-  
ther.*

LONDON

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Paternoster-Row, at the signe of the  
Talbot. 1609.





To the right Honorable  
and vertuous Ladie, the Coun-  
tesse of Warwicke.



Or as much as it hath pleased Almighty God of his infinite goodnesse, to giue vnto the glorious Gospell of his eternall Sonne, so long and prosperous successe in this our Countrie; it is now time (right Honorable and my very good Lady) for euery one that is a true Professour of the same, all carnall perswasions of humane reason deluding the Soule beeing set aside, to prepare our selues to the day of triall. For although it pleaseth God sometimes, for the gathering of his Church, to giue vnto it as it were *Halcyon* daies: yet common it is not, that it should any long time continue in rest and pleasure. Nay, by the Word of GOD wee

### *The Epistle*

know, and by experience sometimes of our selues (her Maiesties Royall Person not excepted) and now of our neighbours round about vs, we see, that the Church of God in this world, as it euer hath bene, so must it euer be vnder the crosse. And therefore if wee will bee counted of the Church indeede, and glorie in that excellent name of a Christian, let vs know assuredly, that vnto vs, euen vnto vs (that haue so long liued in rest and pleasure, if wee be the children of God) in some sort and measure a tryall must come. For, if God chastise euery Sonne whom he receiue, & euery member of Christs bodie must bee fashioned like vnto the Head, if the afflictions of this World are manifest tokens to the Children of God, of his fauour and loue towards them, and sure pledges of their adoptiō: how can we looke, or how can wee desire to be exēpted  
from



*Dedicatorie.*

from this common cōdition of God  
his owne Children and household:  
To this end therefore (right-Honou-  
rable Ladie) I haue translated this  
little Booke, first, to admonish some,  
(who for lacke of experience, neuer  
feeling other daies, then these full of  
peace & quietnesse) that they learne  
to apply vnto theselues whatsoeuer  
they heare or reade of the tryall of  
God his Children, least falsely ima-  
gining it to appertaine either to the  
times that are past, or to other Nati-  
ons, it fall sodainely vpon them as a  
theefe in the night, and they be de-  
stitute of all hope and comfort. Se-  
condly, to awake others abounding  
both in knowledge & other graces,  
whom notwithstanding, Sathan (by  
the deceiueable lusts and vaine plea-  
sures of this wicked world) hath so  
rockt a sleepe, that they seeme al-  
most, as they that are diseased with  
the Lethargie, to haue forgottē both  
A 3                      them.

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themselues their holy Calling and Profession. Last of all, to comfort an other sort, whō it hath pleased God so to presse downe with sorrowes; & to exercise with the continuall Afflictions and Calamities of this mortall life, as no times seeming fauourable vnto them, they can scarce receiue the words of any Comfort. And because your honour hath bin of long time, not onely a professour, but also a louer of the truth, whō the Lord (exalting to an higher place of dignitie then many other) hath set vp, as it were a light vpon an high candlestick, to giue light vnto many, I haue especially dedicated vnto your Honour this my poore trauaile, humbly beseeching the Lord to make it no lesse comfortable to your Honour, and to those that shall read it, than it hath beene vnto me who haue translated it. Euery one in his calling is bound to doe some-  
what

what to the furtherance of the holy  
building ; but because great things  
by reason of my sexe, I may not doe,  
and that which I may, I ought to  
doe, I haue according to my duetie,  
brought my poore basket of stones  
to the strengthening of the wals of  
that Ierusalem, whereot (by Grace)  
we are all both Citizens and mem-  
bers. And now to returne to those  
whō experiēce hath not yet taught,  
and whom prosperitie will not suf-  
fer to awake : I earnestly beseech  
them both in the Lord, no longer to  
deceiue themselues with vaine ima-  
ginations, neither to suffer their  
hearts so to bee tyed to earthly vani-  
ties, that they should despise or neg-  
lect those things that can truly make  
them happie indeed. When it shall  
please G O D to open their eyes to  
discerne betweene heauenly and  
earthly, betweene things transitorie,  
and things euerlasting, I know they



will of themselves bee ashamed of this their negligence. For what are all the pleasant things of this world, which most bewitch the mindes of men, if they be compared with heavenly and eternall things? If stately & sumptuous buildings do delight; what building is so statelie and glorious as new *Ierusalem*? If riches, what so rich as that, whose pauemēt is of pure Gold, whose foundations and wals of precious stones, & gates of orient pearls? If Friēds, Kinstolke and neighbours? what Cittie so replenished as this, where God himselfe in his Maiestie, Iesus Christ the head of the Church in his Glory, & all the holy Angels, Patriarkes, Prophets, Apostles & Martirs do dwell together in happinesse for euer? If honour? what honour cōparable to this, to be the seruant and child of so mightie a King, and Heire of so glorious a Kingdome; where neyther  
time

time dooth consume, nor enuie depriue of honour, nor power of Aduersary spoyle of Glory, that is endles & incōprehensible? If then there bee no comparison betweene things Heauenly, and things that are Earthlie, and no man can attaine to the things that are Heauenly, but by the same way that Christ himselfe attained vnto them, which was by the Crosse: why (casting off all impediments that presseth downe) doe wee not runne on our course with cheerefulnesse and Hope, hauing Christ so mighty a King, for our Captaine & Guide, who (as the Apostle saith) for the Glory that was set before him, endured y<sup>e</sup> Crosse, and despising the shame, sitteth now at the right hand of the Throne of God? How slow and dull of heart are wee, if as *Esau* (who for a messe of pottage solde his birth-right) wee are contented for a smal & short pleasure in this wicked world,

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world to leese that incomparable & euerlasting Glorie, which Christ the Sonne of God with so great a price hath purchased for vs. The Lord giue vs wisdom to vnderstand, and grace to heare his voice while it is said to day, that when daies & nights & times shal cease, we may (without time) enter into his ioy & rest which neuer shall haue end. The Lord euer preferue your Honour; & adde vnto a multitude of happie yeares spent in his feare, a continuall increase of all spirituall graces, to his glorie, and your endlesse Comfort.

*Your Honors in the  
Lord, most hum-  
bly. A. P.*



# To the faithfull of the Low Countrie.



*I*t is not without reason (right deare and worshipfull brethren) that the Church of Christ is called militant upon earth: and compared as well to a woman in trauaile of child from the beginning of the world, as to a ship upon the Sea, tossed with tempests, and to a field tilled, upon which the plow is drawne to cut it. The presēt estate of the Church exercised by so many Disputations, assaulted so mightily by continuall wars (the Mother and Nurse of all Calamities) and afflicted by reuolts, by Libertines, by people prophane, and by so many Heretiques, is to vs a liuely mirror, a manifest Seale, and an example good to be marked. Now, as the infirmities of the flesh which dieth not in the verie Children of God, but at their death, taketh from thence, and from other  
matter,

## To the Faithfull

matter, occasion of Temptations most dangerous, & many assaults: so the bounden dutie and affection which I beare towards you, driveth mee to testifie unto you, the fervent desire which I feele continually in my heart of your comfort, constancie, and perseverance in the way of Salvation. For this cause it is, that in my voyage from Germany, I made this little Treatise, Of the markes of the children of God, and of their consolations in their afflictions: the which (being God be thanked returned) I was willing with the aduise of my bretheren and fellowes in the holy Ministry, to put to light and dedicate unto you, to the end that reading it, you might know and feele more and more the incomprehensible Grace of God towards you, by the testimonies of your Adoption, and the full assurance of the certaintie of it: and that in midst of your so long and heauie afflictions, you might bee partakers of the unspeakable comforts which God setteth

## of the Low Countrey.

setteth forth to his children in his word :  
whereby also you feeling your selues true-  
ly happie, you may constantly perseuere in  
his holie truth and obedience of his will,  
aspiring with contentment and ioy of  
the holie Ghost, to the enioying of that  
Kingdome of Glorie, the right and pos-  
session whercof is purchased for you, and  
kept in your head Iesus Christ. Finally,  
I pray God with all my heart, to shew mee  
this fauour, that this my little labour  
may bee acceptable vnto you, and that it  
will please him to blesse it by the efficacie  
of his holy Spirit, to your Comfort and  
Saluation, and to the aduancement of  
the Kingdome of our Lord Iesus Christ:  
Harlam. 15. of September. 1586.

Your humble brother and  
seruant in Christ :

John Taffin, Minister of the  
holy Gospel in the French  
Church at Harlam.







*The matters that are handled  
in this Treatise.*

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tion,

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OF





OF  
THE MARKS  
OF THE CHIL-  
dren of God, and of  
*their Comforts in  
Afflictions.*

To the Faithfull of the Low  
Countrey.

*Of the great and incomprehensible Felicitie  
of euerlasting life, promised to the chil-  
dren of God.*

CHAP. I.



Aint Paul hath verie  
aptly set foorth vnto  
vs, the incōprehensi-  
ble excellēcie of the  
Felicitie of the Chil-  
dren of God, saying;  
*That the Eye hath not* 1. Cor. 2. 9.

*seene, the Eare hath not heard, neither hath  
it entred into the Heart of man, what things  
God hath prepared for those that loue him.*  
According to this sentence, S. Augustine

B

tending

## Of the Markes

tending to the same. But, saith of the goodnesse of grace : *Let your heartes goe beyond all that you are able to comprehend, and stay not your selues at the greatnesse and excellencie of it which you imagine : but say, yet this is not it ; for if it were it , it could not enter into thy thought and heart.*

*August.*

*Enarrat.*

*2. Psal. 26.*

*Tom. 8.*

*2. Cor. 5. 1.*

*1. Cor. 13. 9.*

*1. Cor. 13. 12*

*1. Cor. 2. 10.*

*Ephes. 1. 18.*

This happinesse then cannot be comprehended by vs according to the greatnesse and excellencie of it, so long as wee dwell in these earthly mansions, where wee knowe God but in part and darkely, Notwithstanding, seeing the same Apostle addeth, that the holie Ghost who searcheth the most deep things of God, hath giuen vs some reuelation : Seeing also he prayed to God for the *Ephesians* ; That hee would open the eyes of their vnderstanding, that they might knowe, what is the hope of their vocation, and what are the riches of the glorie of his inheritance among the Saints : we shuld be too vnthankfull to God, and enemies of our owne comfort, if we should make curtesie, or refuse to vnderstand that, which it pleaseth him to reueale vnto vs

by his word. Now, in it this felicitie is oftentimes signified by the promise of life euerlasting, and not without reason.

For in our felicitie, two pointes may and ought specially to be considered: First, the greatnes & excellencie of the good thing: secondly, the long continuance and surenesse of it. Now, both the one and the other is noted by these wordes,

*Life Euerlasting*: For by *Life* is signified the greatneise of the felicitie, and by *Euerlasting*, the infinite length of it. As

touching *Life*, wee may consider three degrees, as well in the bodie, as specially

in the Soule. The first degree of *Life* as

touching the Soule, is meant by this

peace of Conscience, and ioy of the holy

Ghost, which wee receiue and feelee, be-

ing reconciled to God in Iesus Christ.

And this peace and beginning of life,

furmounteth all vnderstanding, as Saint

*Paul* doth witnesse, and God his Chil-

dren doe feelee. And indeede it is a thing

rauiishing our soules with ioy vnspeake-

able, whē God maketh the brightnes of

his face to shine vpon vs: As also *David*

Life euerlasting comprehendeth the felicitie of the Children of God.

Three degrees of life to the bodie and to the soule.

The first degree of life.

Rom. 5. 1.

Phil. 4. 7.



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**Pfalms. 80.**

sheweth, when hee asketh so oft of God this grace, for a full measure of all felicitie. As touching the body, the first degree of life lyeth in this, that the afflictions of it bee not onely mitigated, and made light by this life of the soule reconciled to God, & feeling ioy through the brightnesse of his countenance, but also are conuerted (beeing the fruites of the loue of God towards vs) into saluation and glorie. The second degree of life may bee considered in the separation of the soule and the bodie, the which improperly (as touching the faithfull) is called death.

**Rom. 8. 27.**

**Heb. 12. 6.**

**The 2. degree of life.**

For euen as touching our bodies, although they goe to rot in the earth, yet being then deliuered, and free from all sicknes, from hunger, thirst, heat, cold, & from a thousand other torments, which of their nature are a kind of death, they goe to rest in their beds, as *Esay* saith; and being deliuered from their labours and trauailes they are blessed, as *Saint Iohn* saith. And this rest proceeding from the fauour of GOD, cannot properly be

**Esay. 57. 1.**

**Apoc. 14. 13**

be called death, but is to them a kinde of life. But speciallie the Soule then en-  
treth into the possession of the second  
degree of life. For being deliuered from  
the bodie, shee is carried vp by the An-  
gels into the bosome of *Abraham*, and  
into Paradise with Iesus Christ, exemp-  
ted then from Ignorance, from Incre-  
dulitie, from Mistrust, from Couetous-  
nes, Ambition, Enuie, Hatred, Feare, Ter-  
rour, Lusts, and from all other passions,  
vices and corruptions, which are dead-  
ly in them, which also bring forth the  
fruites of death. And contrariwise, is  
then fully sanctified, victorious, and as-  
sured against Sathan, Heil, Sinne, and  
all other Enemies: wayting after that,  
with great Ioye, for the accomplish-  
ment of her Glorie in the Resurrection  
of her bodie. The third Degree, shall  
bee at the glorious comming of Iesus  
Christ, when our bodies beeing awaked  
out of their sleepe, they shall rise againe  
all renued, Bodies Incorruptible, Spi-  
rituall and Immortall, yea, fashioned  
like to the Image of the glorious bodie

Lu. 16. 22.

Lu. 23. 43.

The 3. de-  
gree of life.

1 Cor. 15. 42

Phil. 3. 21,

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1. Theſ. 4. 17

Eph. 4. 10.

Ioh. 14. 2.

Ioh. 17. 24.

2. Theſ. 4. 17

1. Pet. 1. 4.

Reu. 21. 4.

Reu. 7. 14.

of Ieſus Chriſt : And ſo beeing ioyned together againe to their ſoules, they ſhall bee together caught vp into the cloudes before our Lorde Ieſus Chriſt in the ayre; and exalted aboue all the heauens, into the houſe of God our Father. Then alſo ſhall bee the accompliſhment of the life of our Soules, revnited to their Bodies, beeing together where Ieſus Chriſt is, and with him, as members of his bodie, his brethren, and his ſpouſe, vnited to him, and by him, to God the Fountaine of life. And by this vnion inioying a communitie in all his goods, and of this incorruptible inheritaunce, which can neyther faile nor fade away, reſerued for vs in heauen. Then ſhall God wipe all teares from our eyes, and death ſhall bee no more, neyther ſhall there be any ſorrow, crie, or trauaile any more. All theſe olde things ſhall bee gone away : God ſhall make all things newe. Then ſhall wee bee before the Throne of God, & ſhall ſerue him night and day in his Temple, and ſhall be led by the Lambe, to the liuing fountaines of



of waters. Then shall bee the day of our marriage with the Lambe, when beeing clothed with pure and bright rayments, wee shall sit at his Marriage banquet. Then shall wee be like vnto the Angels.

If our Bodies shall shine then as the Sunne, what shall the brightnesse of our soules bee? Then our pilgrimage being finished, we shall be indeede the Citizens

of this heauenlie and holie Ierusalem, which shall be all of pure gold, like vnto the cleere glasse: hauing the foundations of the wall garnished with precious stones: whereof also the twelue gates,

are twelue pearles: which hath no neede of the Sunne nor of the Moone, to shine in it, because the brightnesse of God shall bee the Light of it, and the Lambe himselte shall bee the candle of it. O how happie shal the Citizens bee, that shall liue in such a Cittie! See then what good things are signified by life Euerlasting, and the three Degrees of it. But S. *Paul* lifteth vs vp yet higher into the contemplation of this life, which wee shall enioy after the Resurrection.

B. 4

Then,

*Reu. 19. 7.*

*Mat. 22. 30.*

*Mat. 13. 43.*

*Bern.*

*Meditation. 9.*

*Re. 21. 18.*

## *Of the Markes*

1. Cor. 15.  
24.

Then, saith Saint *Paul*, Iesus Christ shall giue vp his Kingdome vnto God his Father: as if hee should say; Father, behold those whom thou hast giuen to me before the foundation of the world: they were lost, and thou diddest send me to saue them: I haue redeemed them with my Blood; thou hast appointed me King over them: they are my kingdome which I haue gotten, and which I haue guided and gouerned, that hauing sanctified and deliuered them from all their enemies, I haue brought, giuen and presented them vnto thee, that hauing as touching my selfe, accomplished the worke and charge which thou haddest enioyned mee, from this time forth, thou mayest bee King, raigning immediately in them, and filling them with all happinesse and glorie.

1. Cor. 15.  
28.

Then shall there bee no creature eyther in Heauen or in Earth, that shal haue anie Domination or Lordship. There shall be neyther King nor Prince, neyther Maister nor Lord. There shall bee neither Father, Mother, Husband, nor Wife,

Wife. There shall be neither Prophet, Doctor, Minister nor Pastor. There shall be neither riches, nor estates. All the enemies also of Iesus Christ shall be destroyed for euermore, death beeing swallowed vp into victorie, and Sathan with his Angels, and all the Reprobate being cast into the bottomles pit. Contrariwise, the elect being fully sanctified, shall be lifted vp both in body and soule aboue all the Heauens. The worke of Christ shall be finished. And all being done, Reu. 21.6. the very same offices which Christ hath receiued, and shall exercise for the accomplishment of our Saluation, to be a King, a Priest and a Prophet, and to sit at the right hand of God shall cease, but so, as the fruites and the incomprehensible benefits gotten by them vnto the Church, shall euer abide to his eueralasting glorie. But what shall that be then? God the Father, the Sonne, and the holy Ghost, one onely God shall be immediately al things, both in this man Christ, and in all vs the Members of his bodie. The God-head (I say) shall be



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be in the man Iesus Christ, and in vs, King, Prince, Father, Riches, Life and Glorie. To be short, all things, and such a heape of happinesse and felicitie, that as sundry vessels cast into the sea, are full of water, so as they can neither want, nor haue more : so this Sea of Diuinitie being all things in vs all, we shall be filled and satisfied with *Life* and Glory, so as wee can neither want, nor receiue more. Then shall we not onely tast how sweete our God shall be, but we shall be filled and thoroughly satisfied with his sweetnesse most wonderfull. Then shall the Son himselfe be subiect to the Father, to wit, as touching his humanitie : but that shall be for the increase of his glorie, and our felicitie. For the Sonne  
18. of man abiding stil vnited to the Sonne of God, and then ceasing the gouernement which hee shall haue vntill the Resurrection, God shall in such sort be in this Sonne of man, and in vs, that the Maiestie and brightnesse of the Diuinitie then raiging immediately, shall cause the difference betweene the Diuinitie

*Psal.* 34.9.

*Cipri. De  
ascen.*

*Christi.*

*1. Cor.* 15.

*August.*

*Lib.* 80.

*quest.* 69.

*& lib. de*

*Trinit.* 1.

*cap.* 8.

uinitie of Christ, and his humane nature subiect vnto it to appeare. But as the principall glorie of the Son of man, is to be vnited vnto the Sonne of God in one person, and that this his Diuinitie shall be for the most part as it were, hid vntill that day, and that then it shall be fully reuealed: how much more the Diuine Maiestie of the Sonne of God, shall cause the subiection of the Sonne of man to appeare, so much the greater shal appeare the glory of this Sonne of man vnited in one persō to the God-head then raigning in his full Maiestie and Glorie. As (if a man may finde any thing neuer so little to represent this high Misterie) we may consider, that the Felicitie and Glorie of the Brethren of *Ioseph* was so much the greater, that by the greatnesse of *Ioseph*, exalted to the gouernment of *Egypt*, they were subiect vnto him, and there appeared a great difference betweene *Ioseph* and his Brethren, not by the diminishing of them, but by the increasing of *Ioseph*, his Brethren hauing this happinesse and

Ioh. 17.22.

Phil. 2.7.

Gen. 47.

## *Of the Markes*

and honour, to be the brethren of *Ioseph*, so much more great and honourable, by how much, the greatnesse of the maiestie and glorie of *Ioseph*, made their subiection more to appeare. And this is it that may in some sort be noted in the Church. For although that now, her subiection and the difference appeare betweene her, gathered and composed of sinfull men, hauing their Sanctification and their life of their head Iesus Christ: and betweene him verie God, and perfect man, sitting at the right hand of G O D the Father Almighty: yet as then, the more great the glorie of Christ shall appeare, shewing himselfe immediately with his Diuine Maiestie in his brightnesse: so much the more clearely shall the subiection and difference of the Church appeare, not by diminishing the happinesse and glorie of it, but by the increase of the glorie of her head, brother, and bridegrome: The Church hauing this happinesse and honour, to be, and still to abide vnited vnto Christ, making with her this new man,



man, whereof Saint *Paul* speaketh, yea Eph. 2. 13.  
 so much the more happy and glorious,  
 by how much the excellencie of the  
 Maiestie and glorie of Christ, the sonne  
 of man with vs, shall exceede in great-  
 nesse, being vnited to the sonne of God,  
 shining then with the Father & the ho-  
 ly Ghost, one onely God in his diuine  
 Maiestie. Hereof also it followeth, that  
 our chiefe felicitie shall be to behold  
 this glorie of Christ.

And indeed this is that benefit and  
 happines which he asked for vs of God  
 his Father, saying : Father, my desire Ioh. 17. 24.  
 for those whom thou hast giuen me, is,  
 that they bee where I am, and that  
 they may see my glory. And what glo-  
 rie ? That wee should see him, as hee I. Ioh. 3. 2.  
 shall be in Maiesty incomprehensible as  
 touching his Godhead, & consequent-  
 ly in soueraigne glorie as touching his  
 humanitie vnited to this diuine Maief-  
 tie. Behold also how this shall be accom- I. Cor. 13.  
 plished which is written, that we shall see  
 God face to face for the accomplishmēt  
 of our felicitie. Which that we may the  
 better

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Iob. 15. 11.

Ioh. 16. 24.

Mat. 25. 12.

*Aug. in  
manuel.*

*Cap. 35.*

better comprehend, we must finally conclude, that the fruit thereof, shall be this, ioyfull and perfect, which Christ hath promised vs: promising further, to make vs enter into the ioy of our Lord.

Saint *Augustine* in a certaine meditation (which is indeede both holy and heauenly) sheweth very excellently, how great this our ioy shall be, and that ioy of our Lord which we shall enter into. Hauing discoursed of the eueralasting felicitie of the children of God, thus he saith: O Heart humane, poore and needie: O Heart exercised with miseries, & almost consumed of them, what should thy ioy be, if thou haddest the full enioying of the abundance of these good things? Aske of thy soule if thou wer capable of the ioy, which thou shouldest feele of one such felicitie. But if besides, any other whom thou louest as thy selfe, should enioy the same happines with thee, surely this superabounding ioy which thou shouldest feele of thine owne happines, should it not be twise doubled, for the glory and the ioy of

of him whom thou louest as thy selfe, & for whose happines, thou shuldest be as ioyful as for thine own happines? Now, if ther were two, three, yea, a great number enioying the same happinesse with thee, who also thou louedst as thy selfe, thou shouldst feele as much ioy for the happinesse of each of them, as for thine owne happines. What then shall be in this perfect charitie, when we shall loue all the blessed Angels, and all the elect, louing euery each one of them euen as our selues, and being no lesse ioyfull of the felicity of each of them, than of our owne? Surely if neuer a one of the elect shall be capable of his owne ioy for the greatnes of it, how shall he be capable of so many ioyes for the happinesse of so many of the Elect, for whom he shall feele as much ioy, as for his owne? Loc what it is Saint *Augustine* saith. But yet how much shal this ioy be augmented for the happinesse, felicitie, and glorie of the elect of God, in whom, we our selues haue beene elected, who hauing died for the elect, shall sanctifie, pre-  
serue



serue and lift them vp into Heauen to the inioying of this felicitie? who is not one y man holy and iust, but also true G O D, especially beholding him in his glorie, to bee vnited in one person to the Godhead then shining in his Ma-iestie. Surely if we, louing other elect as our selues, should haue as much ioy of the happinesse of each of them, as of our owne, what shall be the ioy that we shall receiue of the happinesse and glorie of this soueraigne elect Iesus Christ, whom by good right wee should loue more than our selues? See then more than a Sea of ioy proceeding from the happines of the seruants of God. Let vs now vnderstand the great depth of ioy which we shall feele, entring into the ioy of our Lord. The cause why wee should loue God (saith Saint *Bernard*) is G O D himsele. And the measure which we ought to keepe in this loue, is to loue him without measure, and so, infinitely. But according to that wee know him, we loue him But now we know him, but in part, and as it were in darknes;

*Bernard*  
*in tract.*  
*de diligen-*  
*do Deo.*

1. Cor. 13.

12.

darkenesse ; euen so very little and obscure is the loue which wee beare him. But when wee shall knowe him as hee is, wee shall loue him according as hee is. What shall our loue bee towards him then, when Iesus Christ hauing giuen ouer his Kingdome to God his Father, God the Father, the Sonne, and the holie Ghost, one onely God, shall bee all things, in this man Iesus Christ, and in vs? and when we shall knowe him as he is, beholding the brightnes of his face, and his Godhead then raigning immediately in vs, and filling vs with all happinesse? Without doubt this Contemplation of the glorie of the diuine Maiestie, shall bring forth in vs an infinite loue towards God. Now (to returne to the meditation of Saint *Augustine*) if according to that wee loue each one, wee should reioyce of his happinesse. Then as in this blessed Felicitie each one of vs shall loue God without comparison, more then himselfe, and more than all the Angells and elect with vs: so shall wee feele more ioy without comparison

1. Cor. 15. 24

1. Cor. 15. 28

## *Of the Markes*

parifon of the blessedneffe and glorie of God, then of our owne, or of all the Angels and the Elect with vs. And if then wee shall loue God with all our heart, with all our Soule, with all our Vnderstanding: yet fo as all our heart, all our vnderstanding, and all our Soule shall not be capable of the excellencie of this loue: Surely, wee shall fo feele ioy with all our heart, with all our vnderstanding, and with all our soule, as yet all our heart, all our vnderstanding, and all our soule shall not bee able to comprehend the fulneffe of this ioy. Howfoeuer it be then, that this full ioy, yea, more then full, through the greatneffe of it (whereof all our heart, all our vnderstanding, and all our soule shall not bee capable) cannot enter into vs: it shal remaine that wee, (filled with the sea of ioy of the felicitie of the Angels, and of all the elect) shall enter into this great deapth of ioy proceeding from the Contemplation of the Glorie of our God. And this shall bee the ioy of the Lord, into which all his Faithfull Seruants shall enter.

Now

Mat. 25. 31.



Now, when this felicitie so great, and Ioy incomprehensible, shall endure so many yeares, as there be drops of water in the Sea, or grains of sand in the whole earth, yet should not this bee a perfect happinesse. For howsoever the continuance shall seeme to vs infinite, yet the ende will once come. And indeede the droppes of water and the graines of the sand are numbred before God. But this our Felicitie and Ioye shall last without ende. Such shall be the life euerlasting: As also Saint *Iohn* saith, wee shall raigne in Heauen World without ende. Wee shall bee the kingdome of that immortal King, whome *Esay* calleth the Father of Eternitie, who hath promised life and immortalitie to those that shall belecue the Gospell. Also death shall then bee swallowed vp into victorie. The Author and Prince of life, hauing vanquished the Diuell, who had the rule ouer Death, shall make vs partakers of the life that is euerlasting. And as wee shall bee vnited to the fountaine of life, so shall it runne in vs eternally.

Of the Eternitie of the life to come.

*Apoc.* 22. 5.  
*1. Tim.* 1. 17

*Esay.* 9. 6.

*2. Tim.* 1. 10

*1. Cor.* 15.

45.  
*Act.* 3. 15.

*Hebr.* 12. 4.

*Apoc.* 21. 6

## *Of the Markes*

For as the Fountaine of this life which we shall inioy, hath no beginning, so the life that proceedeth from it, shall haue no ende. The mercy of God (saith Saint *Bernard*) is from Eternitie to Eternitie, vpon those that feare him; from Eternitie, because of the Predestination; to Eternitie, because of the Giorification: The one hath no beginning, the other hath no ending. This therefore shall be a happinesse incomprehensible for the greatnesse, and infinite for the Eternitie of it. Behold also, how we shall then enioy a full and perfect ioy, which shall neuer bee taken away from vs. Nowe this life is promised and assured to all the Children of God, in as much as they are heires of God the fountaine of life, and coheyres and members of Iesus Christ, who is the Way, the Truth, and the Life: who also hath so often protested, that whosoever beleeueth in him, hee hath life euerlasting. Let vs conclude then, that the children of God are truely and only blessed, being assured to enioy this great and incomprehensible happinesse  
of

**Ioh. 15. 22.**

**Rom. 8. 17.**

**Psal. 36. 10.**

**Ioh. 14. 6.**

**Ioh. 3. 15.**

**Ioh. 6.**

of life euerlasting, which is purchased,  
promised, and kept for them in Iesus  
Christ our Lord.

*How wee shall knowe that wee are the Chil-  
dren of God.*

CHAP. II.



F this Conclusion it followeth, that there is no greater ioy or contentment in this present life, or anie thing more sure, or more necessarie for the happie ouercomming the difficulties of it, then to knowe and feele that wee are the Children of God. For this foundation being laid, wee ought to bee assured that whatsoeuer shall happen vnto vs, can bee none other then the blessing of a Father, and so consequentlie a meane, ayde, and way disposed by his Prouidence, eyther to leade vs vnto life euerlasting, or to increase our glorie in it. True it is, that God once 2. Tim. 2. 19  
lie knoweth his owne, whom hee hath  
C 3 chosen



## *Of the Markes*

3. Marks of  
our adopti-  
on.

Of the out-  
ward mark.

Math. 13.

Mat. 21. 13.

chosen before the Foundation of the world to be his children. Yet there are two principall meanes by which hee giueth vs to vnderstand who are his children : the one is outward, by markes visible vnto men : the other is inward, by testimonies, which hee that is the childe of God feeleth in himselfe. The outward marke lieth in this, that we be members of the Church of Christ.

Now, wee call that the Church of Christ, in which the Word of God is truely Preached, the Sacraments are purely ministred, and one onely God is called vpon, in the name of his onelie Sonne Iesus Christ. First, this Church is often called the kingdome of heauen, because that by it wee enter in thither; so that it is (as it were) the Suburbs or the gate of it. Whereof it followeth, that being the true members of the Church, wee are in the way and forwardnesse to enter, and make our abode in Heauen. It is also called the house of God, to giue vs to vnderstand, that those that abide there, are by good right accounted the children

children and householde of God. Furthermore, when after we haue protested *Ephe. 2.19.* in our Creede, that wee beleeue the holy Church vniuersall, we adde the communion of Saints, the forgiuenesse of sins, the rising againe of the bodie, and the life euerlasting: is not this to assure vs that those that are the members of the Church, haue a communitie in all these treasures and goods of it, and consequentlie, that they are the Children of God, and inheritors of euerlasting life? According vnto this *S. Luke* also saith *Act. 2.47.* resolutely, that God ioyned vnto the Church, those that should be saued. The which is confirmed by the Prophet *Ioel*, *Ioel. 2.32.* saying: that there shall bee Saluation in *Sion*. And *S. Paul* himselfe sticketh not *1. Thes. 1.4* at all, to call those that are the members of the Church, the elect of God. But yet so much the more to resolue vs, let vs consider the markes of the true church, touched heere before. The first is, the pure preaching of the word of God.

Now, Iesus Christ saith, my sheepe, heare my voyce, and they followe mee: *Ioh. 10.27.*

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Ioh. 8. 47.

2. Cor. 5. 18

Eph. 6. 15.

Act. 14. 3.

Act. 20. 32.

Act. 13. 26.

Act. 5. 20.

Phil. 2. 15.

Act. 22. 5.

Rom. 6. 4.

Tit. 3. 5.

Gal. 3. 27.

shewing thereby verie manifestly, that this is one marke to be the child of God, to heare the voyce of his Sonne Iesus Christ: As also he saith in another place, that he that is of God, heareth the voice of God. And indeede, seeing that the preaching of the Gospell is called the Ministerie of Reconciliation, the Gospell of Peace, the Word of Grace, of Saluation, and of life, (as without doubt, God by the ministerie of his word, presenteth Reconciliatiō, Peace, Grace, Saluation, and Life.) So they that are the members of the Church, heare and receiue the word: shewe therein, that they are partakers of all these benefites, and consequently the children of God. The second marke of the Church, consisteth in the Sacraments of Baptisme, and of the Lords Supper. As touching Baptisme, it is a seale and sure warrant that the sinnes of those that receiue it, are washed away by the Blood of Christ; that they are ingrafted and incorporate into his Death and Resurrection: that they are regenerate, and that they haue



haue put on Iesus Christ. Whereof it followeth, as Saint *Paul* affirmeth, that they are the Children of God. The like assurance of our Adoption is giuen vs in the Lords Supper. For if the Bread and the Cup, which are giuen to the Members of the Church, are the Communion of the body and of the bloud of Iesus Christ: it followeth that in this Communion of Christ, they haue the foode and life of their soules. And that consequently, as the Children of God, they shal obtaine life euerlasting, according to the protestation of Christ: He that eateth my flesh, and drinketh my bloud, hee hath euerlasting life. The third marke of the Church of God, is the inuocation of the name of God, in the name of that only one Iesus Christ. Now, as all the seruice of God is oftentimes signified by this Inuocation: So Saint *Luke* noteth the faithful and children of God by this description, that they call vpon the name of the Lord. As on the contrarie side, it is said of the Reprobate, that they doe not call vpon the

Gal. 3. 26.

I. Cor. 10.  
16.

Iohn. 6. 54.

Psal. 14. 4.  
Gen. 12. 7.  
Act. 2. 21.  
Act. 9. 4.

Psal. 14 4.

## Of the Markes

Mat. 6. 9.

Mat. 28. 19.

1. Cor. 13.

the name of God. And indeed when the members of the Church ioyne together, and lift vp their prayers vnto God, saying : Our Father which art in heauen : and so calling him father, by the commandement of Christ, they may well assure themselves, that God doth acknowledge them for his Children, and that he will make them feeble the fruit of their prayers, according to  $\text{v}$  promise of Christ, that whatsoever they shall with one consent aske of God, it shall be given them. By this that is aboue said, it manifestly appeareth, how euery member of the Church may and ought to assure himselfe to be the childe of God, and to acknowledge all other Members of the Church with him in like manner to be the children of God. If any alledge that we may thus account such a one for the childe of God, who possible is an Hypocrite, and may after shew himselfe a reprobate : we answer, that such discourses are contrary to charitable, so much recommended vnto vs by Saint *Paul*, noting amongst other pro-

properties of Charitie, that she thinketh not euill, or is not suspicious, but that she beleeueth all things, & hopeth all things. We ought then to hold the members of the church, for the childrē of God, vntill that departing from it, or discovering their Hypocrisie, they shew themselves reprobates. Furthermore, as God would that all those to whom he vouchsafeth to be Father, should acknowledge the Church for their Mother: so let vs not doubt, but being born againe, & nourished in the Church our mother, we may call God our father, & abiding vnited to the family of the mother, let vs not doubt but that we be the heires of the father. Thus much for the outward markes.

Now let vs come to the inward Markes. As to the blinde and deafe, the opening of their Eyes and Eares is needfull, clearely to see and heare the voyce of him that speaketh : So being of our owne nature both blinde and deafe as touching Vnderstanding, the holy Spirit is hee, that openeth our eyes

Of the inward  
marks of  
our Adoption,



## Of the Markes

eyes and eares, to comprehend the reuelation of our adoption, and to feele in our harts the assurance of it, ingendring in vs faith, which is as it were the hand, by which we apprehend this great benefit : whereof also the fruits and effects as well of the holy Ghost dwelling in vs, as of the faith that is in vs, are the principall and most assured markes, to giue vs knowledge of our adoption. According whereunto Saint

**Rom. 8. 16.** *Paul* saith, that the holy Ghost giueth testimonie to our spirits that we are the children of God, so as hauing receiued this spirit of adoption, we cry with all assurance, *Abba Father*. This is it also

**1. Ioh. 3. 24** which *S. Iohn* teacheth vs, saying : we know that he abideth in vs, by the spirit which he hath giuen vs. Also, by this we

**1. Ioh. 4. 13.** know, that we dwell in him, and he in vs, because he hath giuen of his spirit vnto vs. In like manner the Apostle Saint

**Rom. 8. 1.** *Paul* affirmeth, that by the peace and quietnesse which wee feele in our consciences before God in the free forgiveness of our sinnes by the bloud of Iesus Christ,

Christ, we shew and proue that we are iustified by faith, and so the children of God. Wherein to confirme vs, he saith in another place, that after we haue beleued, we are sealed by the holy spirit of promise, which is the earnest pennie Eph. 1. 13. of our inheritance, vntill the redemption of the possession purchased to the praise of his glory.

First hee sheweth there, that faith is as it were the Seale whereby the holic Ghost imprinteth in our hearts for our assurance, that wee are the children of G O D. Furthermore, as in a thing that is bought, there is sometimes given an earnest pennie, to wit, some part of the monie agreed on, as well for the beginning of the payment, as by consequent, for the assurance that the bargaine shall be held firme: so the holy Ghost, who by Faith ingendreth Peace and Ioy in the hearts of the faithfull, is the earnest penie, assuring vs, by this beginning, of the spirituall blessings which God promiseth to his children, y<sup>e</sup> he holdeth vs for his possessiō, purchased to the praise  
of

## Of the Markes

Rom. 8. 28.

of his glorie, and that at the length he will gather vs into the full enioying of the inheritance of heauē. Hereunto it is also, that that goodly gradation leadeth vs, which is proposed of the same Apostle, saying: Those whom God hath before knowne, those he hath also predestinate to be made like vnto the Image of Iesus Christ: and those whom he hath Predestinate, he hath also Called: & those whom he hath Called, he hath also Iustified: and those whom he hath Iustified, those he hath also Glorified. For all will confesse, that those that are elected and predestinated to be made like vnto the Image of Iesus Christ, are the childrē of God, as also they, who in his eternall counsell and decree are glorified. Now they, who being lightened with the knowledge of the Gospell, beleeue that their sinnes are washed away by the Blood of Iesus Christ through his satisfaction, and so are Called and Iustified, and Elected and Glorified before God, as *S. Paul* teacheth here: it followeth then, that they are the Children



children of God. And this is so certaine,  
 that the Apostle, opposing the will and  
 power of God, against all impediments,  
 addeth: If God be on our side, who  
 shall be against vs? *S. Bernard* teacheth *Rom. 8. 30.*  
 the selfe-same thing verie aptly, saying: *Bern.*  
 We are certaine of the power of God *Ser. 5. in*  
 to saue vs: but what shall we say of his *dedica*  
 will? who is he that knoweth whether *Templi.*  
 he be worthy of hate or of loue? who  
 is he that hath knowne the will of the  
 Lord? or who hath bene his Counsellor?  
 It behoueth that herein Faith helpe vs,  
 and that Truth succour vs: that that,  
 which is hid concerning vs in the hart,  
 of the Father, may be reuealed vnto vs  
 by the Spirit, and his Spirit testifying  
 vnto vs, may perswade vs that we are  
 the children of God: that he perswade  
 it vs, I say, in Calling and Iustifying vs  
 freely by Faith, which is as it were a  
 meane or passage from the Predesti-  
 nation of GOD, to the Glorie of the  
 Life Euerlasting. The same thing is it *August.*  
 which Saint *Augustine* meaneth, say- *Hom. in*  
 ing: We are come into the way of Faith, *Iohn. 35.*  
 let

## Of the Markes

let vs hold it constantly, it shall leade vs from degree to degree, euen vnto the chamber of the heauenly King, where all the treasures of knowledge and wisdom being hid, we may learne and behold the reuelation of our election.

From hence proceedeth yet another fruit, seruing vs for a marke to assure vs more and more that wee are the children of G O D ; when wee loue God, and our neighbours for his sake: whereof also followeth the hatred of euil, and an earnest desire to render obedience to G O D. For if it be so as Saint *Iohn* saith; that our loue to God commeth of this, that he hath first loued vs: The loue that we beare vnto him, is a testimonie that he loueth vs. As also Iesus Christ maintaineth and sheweth, that by the signes of loue, which the sinfull woman gaue him, G O D loued her greatly, & had forgiven her many sins. So the brightnesse of the Moone, is a certain argumēt that y<sup>e</sup> Sun ministreth wholly to her, for otherwise shee hath no brightnesse at all. And in sommer, the

*I. Ioh. 4. 19.*

*Luk. 7. 47.*

the heate that is felt in the stones set against the Sunne, is a signe that the Sun shineth vpon them. Of our owne nature and first generation wee are vnprofitable to all goodnesse, and inclined to all euill, as Saint *Paul* very largely setteth forth vnto vs, writing to the *Romanes*. If then on the contrary we walke in the feare of God, giuing our selues to his seruice, and occupying our selues in all good workes: is not such a change a testimony of our regeneration, and consequently of our adoption? The tree is knowne by his fruit, saith Iesus Christ: If then wee beare the fruite of Iustice, Holinesse, and of Charitie, wee are trees, planted in the garden of God by his holie Spirit, and so consequently the children of God. Charitie, saith Saint *Iohn*. is of God, and hee that loueth, is borne of God, and knoweth God. As then the heate and light of a coale, is a signe that it hath Fire: and as the moouing and actions of the bodie are certaine signes that it liueth, and that the Soule is within it: so the Testimonie of the

Rom. 3.10.

Mat. 7.17.

1. Ioh. 4.7.

D

holy



## *Of the Markes*

holie Ghost in our hearts, the peace and quietnesse of our Consciences before God, feeling our selues iustified by faith; this loue towardes God and our neighqour, this chaunge of our life, and desire to walke in the feare and obedience of God, are assured tokens of our Adoption: as also this, that wee are Members of the Church of Christ, hearing his Word, participating with the holy Sacraments, and calling vpon God in the name of Iesus Christ, are Testimonies that wee are the Children and household seruants of God, and heyres of Eternall life.

*How euery Member of the Church ought to applie vnto himselfe the tokens of it, to assure himselfe of his Adoption and Salvation.*

### CHAP. III.



Ow although the Tokens before mentioned are certaine, to assure vs that we are the Children of God: yet there are

are two sortes of temptations, which aboue all other tende to shake vs. The one proceedeth of our selues, eyther for lacke of applying to our selues the testimonies which God giueth to the members of his Church, to assure them of their Saluation: or through the feeling of a want (as wee thinke) but rather, of the smalnesse or weakenesse of these tokens of Adoption, here aboue alledged. The other temptation commeth vnto vs from some other where, and consisteth specially in two points. To wit, in the reuolt of some hauing made profession of the true religion: and in the grievous and long afflictions which are ordinarie to those that follow the doctrine of the Gospell. Now, as there is nothing of greater importance then the Saluation of the Soule: so there is nothing that doth more grievously afflict and trouble the tender Consciences, desirous of eternall life, than the doubts and feares not to bee the Childe of God, getting to themselves hereby such sorrowes and anguishes, as none are able to com-

## *Of the Markes*

prehend, but those that haue themselves felt and tryed them. To helpethen, to the consolation of the soules so dangerously, and so mightily afflicted : first, it is to bee noted, that this disease cometh to many of this, that they pretend to resolute themselves of their Saluation, examining themselves whether they be worthie to bee the children of God or no. And as there is none that is, or can bee worthie, so this is at the last to turne doubts into dispaire. Other discourse, whether they bee of the number of the Elect, and whether their names bee written in the Booke of life, to wit, if God loue them, and holde them for his Children. But it is not so high, that wee must mount, but in the doctrine of the Gospell it is, where we should search the Reuelation heereof, and resolute ourselves, if God hath loued vs, if hee doe loue vs, and will holde vs for his Children in Iesus Christ. For as a man if hee bee of credite, maketh the hidde thoughts of his heart to bee knowne by speaking : Euen so, God, who is the  
Truth



Truth it selfe, reuealeth vnto vs, by the preaching of the Gospell, his counsell, and his will, touching our adoption and Saluation : and confirmeth this reuelation by the vse of the holie Sacraments. But wee must note, that this Reuelation of the will of G O D in the Gospell, comprehendeth first two points : to wit, that there is perfect and entire saluation in one onely Iesus Christ, and that the meane to obtaine it, is to belecue in him. Moreouer, when this Gospell is Preached vnto vs, G O D reuealeth vnto vs yet two points more : First, that he will make vs partakers of this Saluation in Christ. Secondly, that hee will haue vs to belecue the testimonie that hee hath giuen vs of this his will, to the ende that wee might be saued.

Now, the difficultie of beleeuing, lieth in the perswasion of these two last poynts, which notwithstanding are certaine and true. Behold, saith Saint *Iohn*, the testimonie of God, which hee hath giuen vs of euerlasting life, and this life is in his Sonne : hee saith not onely that

1. Ioh. 5.11

## Of the Markes

1. Ioh. 5. 10.

Hebr. 6. 17.

the life is in his Sonne, but saith further, that hee giueth vs this life, and that the Gospell is the witnesse. And hauing protested a little before, that hee which beleeueth not this testimonie of God, maketh him a lyer: he sheweth sufficiently that hee will that wee should beleeue it. The Apostle to the *Hebrews* passeth further, and saith; that God willing to shew the immutable stæblenesse of his counsell to the heyres of the promise, interposeth himselfe by an eathe, that by two things immutable in which it is impossible that God should lye, we might haue firme consolation, wee, I say, who haue our refuge to the Hope that is set before vs, the which wee holde as the Anchor of the soule, sure and stable, pearcing euen into the Sanctuary of heauen, where Iesus Christ our fore-runner is entered for vs. By this hee teacheth vs: First, that when wee heare the Gospell, wee ought to holde for certaine, that the counsell of God which was hidde in his heart, touching his will to saue vs, and to take vs for his Children, is there made mani-

manifest vnto vs. Secondly, that hee will that wee belecue it, seeing hee confirmeth it by two things immutable, in which he cannot lye, to wit, his Word, and his Oath, to the ende that we might haue firme Consolation, which cannot bee in vs, if wee belecue not. Moreouer, hee calleth the reuelation of his counsell, the Hope set before vs: Speaking then to vs, hee would that wee should haue Hope; yea, and he will that this reuealing of his counsell should bee vnto vs a sure Anchor of our Soule, to shewe, that as a ship is held fast by the Anchor, that it may not bee carryed away of the winde: so God would that this reuealing of his Counsell, by the doctrine of the Gospell, should holde vs fast, and assure vs against all doubts of our Adoption, yea, & to pearce euen into the very heauens, with assurance, whereof our forerunner Iesus Christ hath taken possession, both for himselfe, and for vs. See then one place shewing verie expressly, that when thou hearest the Gospell, God declareth and reuealeth vnto thee,



Rom. 10. 17

that it is his will to saue thee by his sonne Iesus Christ : And to this ende hee will further, that thou belecue it. And indeed when S. *Paul* saith, that Faith cometh by hearing the Gospell, hee sheweth that thou canst not belecue, except that thou heare.

Now, Faith is a knowledge and certaintie, that it is the will of God to saue thee, and to take thee for his welbeloued childe in Iesus Christ. Then it followeth, that the Gospell which is preached vnto thee, and which thou hearest, containeth the reuealing and testimonie : First, that it is the will of God to saue thee by Christ : secondly, that thou shouldest belecue this testimonie which hee giueth thee, that thou mayest haue euerlasting life. Who now is hee, that ought or can doubt? Seeing also hee is not content to say in generall, hee that beleueeth hath euerlasting life : but hee

Ioh. 3. 36.

Mar. 1. 15.

1. Ioh. 3. 23

commandeth thee to belecue. Belecue (saith hee) the Gospell. Also, This is his commandement, saith S. *Iohn*, that wee beleue in the name of his Sonne Iesus Christ.

Christ. Now, to belecue the Gospell, or in the name of Iesus Christ, is not onely to belecue that there is saluation in Christ, and that he that beleeueth in him hath life euerlasting. For the Diuel himselfe beleueth that, and yet he beleueth not the Gospell, neither in the name of Iesus Christ. But this is to beleue, that he hath saluation in Christ for thee, as *Esay* saith: A childe is borne *Esay. 9. 5.* to vs, a Sonne is giuen to vs. And so speaketh the Angell to the shepheards: This day is borne vnto you a Sauour. *Luk. 2. 11.* Also, that it is the will of God that thou shouldst be his childe, & thou shouldst beleue it so. The which thing the Diuell cannot beleue for himselfe: neither is the Gospell offered vnto him. Now, when God reuealeth vnto thee his good will and loue towards thee, wherefore doubttest thou? He is true, he neither will, nor can, either lie or deceiue. And when he commandeth thee to beleue it, must thou examine thy selfe whether thou be worthy or no? Thou art bound to obey & so to beleue, that he

## Of the Markes

Iohn. 3. 16.

he doth loue thee, and that thou art his child by Christ. Call to mind that which is written, whosoever beleeueth (what manner a one, or whosoever it bee) he hath life euerlasting. Neither is it presumption so to belecue, and that constantly, but it is to him obedience most acceptable. And indeed it is an honour that he requireth of thee to belecue his word, and so to put to thy scale that he is true. It is very true, that in preaching the Gospell, he saith not, I am come

Iohn. 3. 39.

to saue *Simon Peter*, *Cornelius* the Centurion, *Mary Magdalen*, & so of others. He nameth no man by his name that was giuen him by men, eyther at their Circumcision, or at their Baptisme, or otherwise : for so might we yet doubt of our saluation, thinking that it might be spoken not of vs, but of some other that should haue the same name. But

Mat. 9. 13.

1. Tim. 1. 15

when thou hearest that Iesus Christ is come to saue sinners, either renounce the name of a Sinner, or confesse that he speaketh to thee, and that he is come to saue thee. Make then boldly this

con-



conclusion: Iesus Christ is come to saue sinners, I acknowledge my owne name, for I am a sinner: therefore he is come to saue me. And also when he saith: Come vnto me all ye that trauaile and are heavily laden, and I will refresh you. Thou must marke well these words, all yee; for seeing he saith, all yee, he speaketh to all those that trauile and feeble the heavy burthē of their sinnes. Wherefore shouldest thou doubt then, whether he speak to thee? Conclude rather on this manner, seeing he saith, all yee, he speaketh then also to me, promising to comfort me. Mat. 11. 28.

And to this purpose saith *S. Paul*, that there is no differēce of men before God, but the same who is Lord ouer all, is rich towards all those that call vpon him: Haue thou the recourse vnto him, and belecue in him, & thou art assured that he will also be rich in mercie euen vnto thee. If there were two or three hundred Inhabitants of some Towne banished for some offence, and after a generall pardon should be published, Ro. 10. 12.  
that

## Of the Markes

Gen. 3. 24.

I. Pet. I. 19.

that all the banished of such a Towne should haue free libertie to returne thither, with all assurance to enter againe vpon all their goods and honours: suppose that thou wert one of those banished, and that he that hath giuen the pardon were a faithfull and true prince: wouldest not thou belecue, that thou wert comprehended in the pardon, although thy name were no more expressed, then the names of the other banished, and that returning to the Towne thou shouldest againe bee placed in thy goods? Now, we haue beene banished, from the kingdome of Heauen by the Transgression of *Adam*, Iesus Christ dying for these banished persons, causeth a generall pardon to be published by the preaching of the Gospell, with permission, yea with commandement, to returne into Heauen. He is a true King, yea, the Truth it selfe: and the abolishing of this banishment, and the reentry into Heauen hath cost him very deere, euen the shedding of his most Precious Blood. What occasion then

then hast thou to doubt of thy pardon,  
and returne into heauen? For, although  
thy Christian name be not expresse;  
yet if thou be of the number of the ba-  
nished, he speaketh to thee, behold thy  
name, thou art there comprehended.  
Beleeue that he speaketh in truth, and  
that his will is such towards thee, as he  
declareth to thee by his word.

But let vs passe further to the Sacra-  
ments, which serue greatly to resolue vs  
to beleeue that we are the children of  
God. The Sacraments are (as it were) *August.*  
a visible word, representing the grace *in Ioan.*  
of the Gospell. But more then that, *Hom. 89.*  
they are communicated to thee, and  
thou receiuest them. Is not this put to  
thee, as it were, into reall possession  
of thine adoption, and to giue thee assu-  
rance of euerlasting life? The Pastour  
preacheth vnto all, the grace of the  
Gospell in the name of Christ. But in  
thy Baptisme he directeth his speech  
to thee by name, to assure thee of the  
forgiuenes of thy sinnes, and of thine  
adoption, as S. Paul saith, that those  
that



**Gal. 3. 27.** that are baptised haue put on Christ,  
**26.** and that so they are the childrē of God.

And it is as if a Prince hauing called  
 backe againe all the banished, amongst  
 whom thou shouldest be one, calling  
 vnto thee by name, amongst the other  
 banished, by a letter sealed of thy par-  
 don, and of reestablisshing thee in thy  
 goods, should not this be to assure thee.  
 As touching the holy Supper, Iesus  
 Christ hauing published by his Mini-  
 ster, that his flesh is meate indeed, and  
 his blood drink, addeth, that whoso euer  
 eateth his flesh, and drinketh his blood

**Ioh. 5. 55.**

**56.** he hath life euerlasting: He calleth thee  
 among others to his table, and giueth  
 thee of the bread and wine, namely, to  
 assure thy person, that he died for thee  
 and that he giueth thee his body and  
 his blood, yea himselfe all whole, and all  
 his benefits, that thou shouldest be with  
 him the childe of God, and an inheri-  
 tor of life euerlasting.

If the Diuell or thy conscience trou-  
 ble thee, to doubt of thine adoption, as-  
 sure thy soule against such a temptatio

by the communion of the holy supper. Say boldly, Sathan, canst thou deny that I haue been at the holy supper, and that I haue receiued bread and wine? I haue seene, touched and tasted it, thou canst not deny it. Further, canst thou deny that this bread and wine were giuen me for seales and sure pledges of my communicating with the body & blood of Christ? Saint *Paul* saith plainly, 1. Cor. 10. 16. that the bread which I haue receiued, is the communion of the body of Iesus Christ. Seeing thē thou canst not deny, but that I haue receiued the bread and wine: and that the bread and wine are the communion of the body and of the blood of Christ, I haue then communion with the body and blood of Iesus Christ, and thou canst not deny it. True it is that there are some, who being outward members of the Church, baptised in it, hearing the Word, and communicating at the holy Supper, shew themselves after hyppocrites, declaring that they were neuer indeed the children of GOD. But we cannot say therefore, that

## *Of the Markes*

that the reuelation & testimonie of the will of GOD contained in his word, and sealed by the Sacramēts, are doubtfull or vncertaine. For God, who offereth his grace in his word, and hath sealed it by the Sacraments, is faithfull and speaketh truely, reuealing vnto vs, and assuring vs, that he will take vs for his welbeloued children in Iesus Christ. And he can neither lie nor deceiue, as is alreadie said.

But these are vnfaithfull men, who reiecting the testimonies of the will of God towards them, depriue themselves by their incredulitie of the grace which  
**1. Ioh. 5. 10.** was offered vnto them, doing this dishonor to Christ, to count him a lyer. As the Sonne then ceaseth not to giue light and brightnesse, although some man shutteth his eyes that he may not see it, nor be lightened: and as meate ceaseth not to be good and nourishing, although it be receiued without profit of a stomack euill disposed: So, if many vnwilling to beleue *¶* the wil of God is such, as he hath declared by his word,  
reiecting



relecting (by their incredulitie) the grace which God offereth them ; should their Incredulitie make thee call in doubt the truth of God , and the Testimonie of his good will towards thee ? If some fewe among these banished, not trusting the pardon published by a true and faithfull Prince , doe him this dishonour to account him as a Deceiuer or Lye: acknowledge thou iustly, & by good right, they remaine banished. But thou, seeing that Faithfull Prince Iesus Christ, hath sent to pronounce vnto thee a generall pardon , and namely, hath giuen thee his Letters sealed by the Sacramēts: commaunding thee to beleecue, and promising thee , that it shall bee vnto thee according to thy Faith: Assure thy selfe, that his will is, that thou shouldest bee his Childe , and Heyre of Euerlasting Life. See how euery one should assure himselfe, by the preaching of the Gospell , and the vse of the Sacramentes, the true markes of the Church: that (being a Member of it,) hee is the Childe of God : and consequentlie an

*Mat. 9. 29.*

E

inhe-

## Of the Markes

Phil. I. 29.  
Eph. I. 19.

inheritour of his euerlasting kingdome. True it is, that Faith is the gift of God, yea, proceeding from the operation of the mightie power of his strength, as *S. Paul* speaketh. And this is it which he maketh vs to feele in this difficultie of apprehending (by an assured Faith) so manie, so cleare, and so certaine testimonies of his good will towards vs, touching our Adoption. It is therefore needefull that he worke farther with vs by his holy Spirit, which (without ceasing) asking of him in the name of Iesus Christ, wee are assured by his promise, that hee will giue vs, and that so ioyning with the power and efficacie of his Spirit, the preaching of his Gospell, and the vse of the Sacraments, hee will giue vs grace to apply vnto our selues (by a true and liuelie faith) the testimonies which he hath giuen vs of our Adoption, to our Salvation and euerlasting life.

How although the markes of our adoption be  
in vs but small and feeble, yet wee ought,  
and may assure our selues that wee are the  
Children of God.

CHAP. IIII.



See well ( will some  
say ) that I haue iust  
matter to belecue it :  
and therefore am I  
the more sorrie that  
I feele not Faith in  
my selfe, to assure me

without doubt that I am the Childe of  
God, which thing troubleth me greatly,  
so as I feare least by this mine increduli-  
tie, I reiect the grace of God. But vnder-  
stand I pray thee for thy comfort, that  
there is great difference betweene vn-  
faithfulnesse and weakenesse of Faith.

The vnfaithfull man or Infidell ca-  
reth not for his Saluation : or, reiecting The first  
the Saluation, which is in I E S V Stemptation,  
C H R I S T alone, seeketh Saluation o-  
ther where. Contrariwise, the Faith-  
full desire Saluation : hee knoweth that

poeceeding  
of the small  
feeling of  
our Faith.



## Of the Markes

Ioh. 3. 36.

Hebr. 11. 1.

Rom. 8. 23.

Psal. 22. 1.

Mat. 27. 46.

his Saluation is in Iesus Christ alone : he seeketh it in him , and feeleth a desire to increase in assurance , that hee hath Saluation in Iesus Christ, though he doe not yet feele this peace and ioy in the holic Ghost , so manifestly as Faith bringeth it forth at the last. Also it is not written, hee that feeleth, but hee that beleeueth, hath euerlasting life. And indeed, as Faith is of things that are not seene, so the vnderstanding of it consisteth more in certaintie, than in apprehension. In this complaint of *David* , yea, and of Iesus Christ himselfe : My GOD , my GOD , why hast thou forsaken mee ? Wee heare the testimonie of Faith by these wordes : My God, my God , but without apprehension or feeling of fauour or ioy, as this complaint, why hast thou forsaken mee , sheweth. Also our Faith may bee so small and weake , as it doth not yet bring forth fruits that may bee liuely felt of vs. But if such as feele themselves in such estate, desire to haue these feelings : if they aske them of God by prayer , this desire and prayer are testi-

testimonies, that the Spirit of God is in them, and that they haue Faith alreadie. For, is such a desire a fruite of the flesh, or of the Spirit? it is of the holie Spirit, who bringeth it forth onely in such, as hee dwelleth in. Hee dwelleth then in them. In like manner, is not this prayer the worke of the holie Ghost in them? For it is the holie Ghost (saith S. Paul) which prayeth for vs, and in vs, with **Rom. 8.26.** groanes that cannot be expressed.

Againe, none can come to God by prayers, if hee haue no trust in him. Then these holie desires, and prayers, beeing the motions of the holie Ghost in vs, are testimonies of our Faith, although they seeme to vs small & weake. As the woman that feeleth the mouing of a childe in her wombe, though verie weake, beleeueth and assureth her selfe that shee is with child, and that she goeth with a liue childe: so if wee haue these motions, these holie affections and desires before mentioned, let vs not doubt, but that wee haue the holie Ghost (who is the author of them) dwelling in vs,

## Of the Markes

Rom. 7.

and consequently , that wee haue also Faith. And wee must vnderstand, that the faith of the children of God ceaseth not to bee a true Faith, although they feelee doubts, feares, and mistrusts. For if they delight not in such infirmities, to nourish them; but art sorrowfull and resist them, with desire to feelee their Salvation in Iesus Christ, beholde a battaile in them: and betweene whome? Betweene the Spirit and the Flesh: betweene Faith and Mistrust. There is then in them Faith assailed with doubts, and the spirit fighting against mistrust, and labouring to ouercome it. These doubts, mistrustings, and incredulities, are the fiery dartes which Sathan throweth against our Faith, the which bearing the blowes as a Buckler, as Saint Paul saith, thrusteth them backe, and quen- cheth them, so as they pearce not to the heart.

Eph. 6. 16.

What deuises or assaults soeuer the diuell makes against vs, saith S. *Augustine*, so hee occupie not the place of the heart where Faith dwelleth, hee is driuen back.



back. Incredulity then assaulteth vs without, but woundeth vs not deadly : It troubleth onely, or so woundeth, as the stroke is yet curable. And such temptations and assaults are common to the most faithfull and excellent seruants of God. If wee consider the continuall course of the life of *Dauid*, there is no mirrour of Faith better to be noted then in him. And yet was not hee assaulted with great feares and doubtles ? What complaint maketh he in the 77. Psalme?

*Hath the Lord forsaken mee for euer ? Will he be no more shew mee fauour ? Is his mercie cleane gone for euer ? Is his promise come to an ende for euermore ? Hath God forgotten to bee gracious ? Hath hee shut vp his louing kindenesse in displeasure ? And to conclude, hee holdeth such a course, as a man Desperate, saying : This is my death. Where was then in *Dauid*, the feeling of his Faith ? For all this he had not lost it. And indeede all these words were but representations of feare and dispaire, assailing the faith that was in him, and fighting against it : As hee*

*Psal. 77. 8. 9  
10. 11. ver.*

## Of the Markes

sheweth in other places verie plainly,  
saying : My Soule , why art thou cast  
downe , why art thou so heauie within  
mee ? Put thy trust in God, for I will yet  
giue him thanks, for as much as hee is  
my manifest deliuerance ( as it were be-  
fore my face ) and my God. If these te-  
stimonies of Faith before mentioned  
seeme small: how small and dark was the  
faith of the Apostles before the Resur-  
rection of Iesus Christ ? They beleue  
that Christ is the Sonne of God , the  
Saviour of the world : but yet they vn-  
derstand not that hee must die , and rise  
again : wherein notwithstanding lyeth  
the principall rest of our Faith. Yea,  
and after his Resurrection ( they acknow-  
ledge him for a King ) imagined rather a  
carnall, then a Spirituall kingdome. If  
their Faith was darke in their vnderstan-  
ding : it was also small in their hearts  
when they were offended at Christ , and  
all forsooke him : and *Peter* himselve re-  
nounced him. And yet we cannot say  
that they were without Faith , though  
it were then very weake and small.

And

And also when the ship being couered  
with flouds they cryed to Iesus Christ,  
saying; Saue vs, we perish: he calleth  
thē not infidels, but men of little faith,  
and fearefull: shewing that they had  
some Faith in them, though very small,  
and assailed with feare, wherein notwith-  
standing hauing recourse vnto him, they  
were heard, & deliuered out of danger.  
For he came not to breake the brused  
reed, nor to quench the smoking flax,  
as *Esay* foretold: shewing thereby that  
there are some of the children of God,  
weake as a brused reed, and hauing as  
little strength of Faith, as in steede of  
flaming, it smoaketh onely. This smal-  
nesse and beginning of Faith, is very  
aptly noted by Saint *Paul*, saying: that  
the righteousnesse of God, is reuealed  
by the Gospell, from Faith to Faith.  
He sheweth that there are degrees in  
Faith, and that it happeneth to vs in the  
reuealing of the righteousnes of God,  
by which we are iustified, as when we  
see one so far off, as with much adoe we  
know him: but the neerer we approach,  
the

Luk. 2. 23.  
Mat. 8. 25.

Esay. 42. 3.  
Mat. 12. 18.

Rom. 1. 17.



## *Of the Markes*

Mar. 8. 29. ̄

Luk. 17. 5.

the more cleerly we discern him. Many of the children of God are like to that blind man, whose eyes Christ opened, but so at the beginning, as he saw men like trees, forthwith he recovered his sight, but yet troubled at y<sup>e</sup> beginning, but afterward cleared. To be short, he who in the person of his Apostles hath taught vs to pray vnto God to encrease our Faith, sheweth that he hath children in whom it is weake, and hath neede of increase. Also the chiefe wisdom of the most perfect is to profit. And to this purpose we must remember, that in all spirituall graces, there is nothing but beginnings and imperfections, in the most perfect, and most highly exalted in this life. But that the perfection (to the which notwithstanding we must alwayes tend) and the accomplishment shall be in heauen. To conclude, there are two effects or fruits of Faith, to wit, the rest and peace of the conscience before GOD : and sanctification, which consisteth in the mortificatiō of the workes of the flesh, and

and newnesse of life. Now, as the rest and peace of Conscience proceeding from Faith, is a testimonie that it is in vs, so it is also sanctification, and the desire to walke in the feare and obedience of God. And indeed, Faith is the fountaine of good workes. If then, one of these fruits be languishing, the other sufficeth to assure vs that we haue Faith. As it is knowne that there is true and naturall fire, by the flame and the heat, which are two effects and operations of fire: but if the flame shall become weak, the heat shall suffice to assure vs that it is naturall, and not a painted fire. In like manner, if this fruit of thy Faith be weake, to feele peace and rest in thy conscience, and yet thou feelest the other effect of Faith, to wit, a desire to the workes of the spirit, loue towards God, and desire to walke in his obedience: this fruit of thy Faith is to thee a sure testimonie that it is in thee, though but small and weake.

But thou wilt say, what comfort or assurance of saluation can a faith so weake  
and

**Mat. 17. 20.**

and little giue me : I answere ; It can assure thee of thine adoption. For so thou haue but one sparke of true Faith, thou art the childe of God, Faith is of such a force, (that following the promise of God) one onely graine of it, though neuer so little, laeth hold on Iesus Christ to saluation. Againe, it is properly Iesus Christ which saueth vs, & not our faith: sauing in so much as it is the Instrument, and as it were the hand by which we take hold on Iesus Christ. Now, Faith how little so euer it bee, taketh hold on Christ and receiueth him, not by halfes, but all whole: as an Infant taketh and holdeth with his little hand a whole Apple, though he doth it not so strongly or surely as a man. By the apple of the eye, though maruailous little, we see very great mountaines, and the very body of the Sunne, much greater then the whole earth : so our Faith, though very little, taketh and receiueth all whole Iesus Christ the Sonne of righteousness.

He who (being in a darke Tower)  
seeth



seeth not the light of the Sunne, but by  
a very little hole, may notwithstanding  
assure himselfe, that the Sunne shineth  
vpon the Tower, as well as he that seeth  
it by an open window, knoweth that it  
shineth vpon his house. Euen so, al-  
though we are hindred by the cloudes  
of mistrust, that we cānot see the Sonne  
of righteousness to shine vpo our soules  
in his brightnesse : yet so that we see  
but a little Beame, we know that the  
Sonne of life shineth vpon vs, which as-  
sureth vs that we are the Children of  
God: Also, whosoever in this life shall  
haue the least faith among all the Elect,  
shall yet enioy Iesus Christ all whole,  
and not a little or halfe Saluation, but  
the full accomplished Saluation of eter-  
nall life. For whosoever belecueth in Ie-  
sus Christ, saith Saint *Iohn*, shall not pe- *Ioh. 3. 16.*  
rish, but haue life euerlasting. Now, as  
this ought greatly to comfort vs in the  
weaknes of our faith, so ought it to be a  
sharp spur to inforce vs to grow in faith,  
that feeling so much the more cleare-  
lie and liuely the Peace and Ioy of  
our

2. Temptation  
is through  
the smallness  
of our sancti-  
fication,  
Ia. 2. 17. 20.

our Consciences, by the assurance that we are the Children of God, we may the more strongly resist all temptations, and glorifie our God. There are others, who call their faith and adoption in doubt, saying: That true faith cannot be without good workes. Now, feele my selfe so miserable a sinner, that it maketh me to doubt of mine Adoption. Indeed this is a thing greatly to be lamented, that we render no better obedience vnto God, that there is in vs no greater zeale of his glorie, nor more frequent charitie towards our neighbors: & to be short, no better amendment of life. But if thou hast begun to hate and flie Sinne, if thou feelest that thou art displeased at thy Infirmities and Corruptions: If hauing offended God thou feele a sorrow and grieve for it if thou desire to abstaine: if thou auoydest the occasions: if thou trauayle to doe thine endeaour: if thou prayest to God to giue thee Grace: All these holy Affections proceeding from no other then from the holy Ghost

ough

ought to be vnto thee so many pledges  
and testimonies, that he is in thee: As  
also Saint *Paul* teacheth vs, saying: that  
as those that delight in the workes of  
the flesh, are of the flesh: so on the other  
side, those that delight in the workes of  
the spirit, are of the Spirit. These holy  
desires then to the workes of the Spi-  
rit, are Testimonies of the Spirit dwel-  
ling in thee. So as being thus led by the  
Spirit of God, thou art the child of God,  
saith Saint *Paul*: And indeed seeing the  
Children of *Adam* are naturally incli-  
ned to all vices and corruptions, it is a  
marke of regeneration, and so of being  
the childe of God, when contrary to na-  
ture we are displeased with our infir-  
mities, and fighting against them, we  
desire and endeaour to fashion our  
selues according to the Will of our  
GOD. God hath commaunded vs to  
loue him with all our heart, with all our  
vnderstanding, and with all our Soule.  
Now, as we cannot know God in this  
life, but in part and darkely, so we can-

Rom. 8. 14.

Rom. 3. 10.

Mat. 22. 37.

not



## Of the Markes

1. Cor. 13.

9. 12.

*August.*

*ad Bonif.*

*lib. 3. ca. 7.*

not loue him but in part, yea, very little. The perfection is reserued for heauen, as also Saint *Augustine* saith: All the faithfull ought earnestly to aspire to this, that they may once appeare before God pure and without spot. But for as much as the best and most perfect estate that we can attaine vnto in this present life, is no other thing, then to profit from day to day: then shall we come to this marke, when, after putting off this sinfull flesh, we shall cleaue fully to our God. Therefore also, as the same Authour saith, when men speake of the perfection of the Children of God in this life: to this Perfection is required the acknowledging of their imperfection. It is as well in truth, as in humilitie, that the Saints acknowledge how imperfect they are. GOD deferreth the accomplishment of our Holinesse and Charitie vntill the life to come, to the end that this Pride (which taketh force through the increase of Vertue) should not ouerthrow vs, but that walking in Humilitie, God might accomplish

complish his mercy in pardoning vs, his  
 power in sustaining vs, and his truth in  
 sauing vs. And indeede there is nothing  
 more weake, saith S. *Augustine*, then the  
 proude, nor more strong then the hum-  
 ble: For as the proude, trusting in him-  
 self, who is nothing but vanity, hath god  
 his aduersary, who resisteth the proude; 2. cor. 12. 9.  
 so the humble mistrusting himself, hath  
 God for his strength and saluation. God  
 indeed in his Law requireth a perfect o-  
 bedience. But that which he looketh for  
 of vs his children in this life, consisteth  
 more in the desire to obey, then in the o-  
 bedience it self. According whervnto he  
 saith, by his Prophet *Malachi*: *I will spare* I. Pet. 5. 5.  
*them, as a father doeth his own sonne that ser-* Iam. 4. 6.  
*ueth him.* If a childe take paine to write  
 well, or to doe as he should doe any other  
 seruice that his father hath commanded  
 him, although there be great want both  
 in the writing, and in the other seruice;  
 yet in bearing with him, he praiseth him  
 and saith, that hee hath written well, he  
 had done his duty. Godlines, the loue to-  
 wards God, and the obedience that wee

## Of the Markes

- owe vnto him, is often signified by the  
**Pf. 111.10.** feare of God, the which also *Dauid* calleth the beginning of wisdom. And those that haue this feare of God, are acknowledged & called *the Children of God*. Then if thou feele such loue and reuerence toward God, that thou feare to offend him, thou art the child of God. But then thou fearest to offend God, when thou shunnest the occasions and enticements to sin, and when hauing offended through ignorance, ouersight, or other infirmity, thou feelest sorrow & displeasure, to raise thee vp againe, being resolved to sin no more, and praying to God that hee will conduct thee by his holy spirit, that thou mayst walke constantly according to his word. *S. Iohn* saith, that the children of God sinne not: not that they offende not God euery day, or that they commit not sometimes most grievous offences, as *Dauid*, and *Saint Peter*.  
**2. Sam. 11.** And as daylie experience doth too much conuict euery one of vs. But hee saith that they sin not, because they loue God and are afraid to offend him, and do not
- Mat. 26.74**



willingly giue themselves to doe euill:  
 but haue sinne in such detestation, that  
 they feele in themselves that conflict,  
 which *S. Paul* setteth forth vnto vs in his  
 owne person, in as much as they would  
 do the good which they cannot doe, and  
 doe vnwillingly the euill which displea-  
 seth them: whereof it followeth, as the  
 Apostle concludeth, that if they doe that  
 which they would not doe, it is no more  
 they which doe it, but sinne which dwel-  
 leth in them: which on the one side,  
 ought to giue them occasion to mourne  
 and to crie with the Apostle, *Alas wretch*  
*that I am; who shall deliuer mee from the*  
*bodie of this death?* But on the other side  
 they ought to feele the comfort which  
 hee addeth, saying: *I thanke my God,* Rom. 7.  
*through Iesus Christ.* And wherefore?  
*Because there is no condemnation to those,*  
*who thus fighting against the flesh, walke*  
*after the Spirite, and consequently are in*  
*IESVS CHRIST.* For the rest,  
 when thou feelest a doubt of thine A-  
 doption, throug the want of rendring to  
 God such obedience as thou oughtest,

## *Of the Markes*

1. Tim. 1. 15

Mat. 9. 13

Rom. 8. 5

Rom. 8. 1

Rom. 7. 22

knowe that Sathan is at hand with thee  
fallifying the Gospell, in perswading  
thee, that thou shouldst be saued by thy  
workes; or willing to make thee blas-  
pheme Iesus Christ, in making thee be-  
leeue, that thou maist and oughtest to be  
(at the least) in some part, a Sauour of  
thy selfe, and so a companion of Iesus  
Christ. Answer to this temptation, that  
thou art a poore sinner, but that Christ  
came to saue sinners, and that there is sal-  
uation in none but in him. Furthermore,  
if thou feele a desire to the workes of the  
spirit, thou art of the spirit, & there is no  
cōdemnation to thee, as it is said; If thou  
delight as touching the inward man, in  
the obedience of the cōmandements of  
God, he accepteth thee for holie & iust  
receiuing this desire to obey him, for an  
obedience acceptable vnto him. He ac-  
cepteth his owne work in thee, & pardo-  
neth thee thine. Continue in this holie  
desire, fighting against the flesh and the  
world, strengthening thy selfe by seruen  
prayer to the Lorde. And beholde the  
certaine testimonies of thine Adoption

B

But thou wilt say, I haue long time asked  
of God, and doe daylie aske his holy Spi-  
rit, the increase of Faith, and grace to be  
obedient vnto him, yet I feele no man-  
ner fruit of my prayers. If God loued  
mee, and accounted mee for his childe,  
would he not heare mee? It is the same  
complainte, that in olde time past Da-  
uid made, saying: *I am wearie of cry-*  
*ing, my Throate is hoarse, mine eyes are*  
*fayled, while I wayte on my God.* And in  
another place, *My God, I crye by day,*  
*and thou answerest not; and by night, and*  
*I haue no rest.* Now in saying hee had  
no rest, hee sheweth that hee did con-  
tinue in prayer. Also Iesus Christ ex-  
horteth vs to this diligence, by the ex-  
ample or similitude of the importunate  
Widdowe, crying still vpon the wicked  
Iudge to do her right, and at the last ob-  
taining by her importunacie. And be-  
sides that, hee waketh vs vp, saying:  
Heare what the wicked Iudge saith: Be-  
cause shee troubleth mee, I will doe her  
Iustice. And G O D which is your Fa-  
ther and Sauour, who is iust, and loueth

3. Tempta-  
tiō, because  
the feeling  
of the fruite  
of our pray-  
ers is so long  
deferred, &  
because of  
the weakne-  
sses of them.  
Psal. 69. 4  
Psal. 22. 2

Luk. 18. 1

Psal. 11. 7



## Of the Markes

Luk. 11. 5.

righteousnes; shall not he heare the crie of his children crying vnto him night & day? Verily I say vnto you, that hee will do it, and that quickly. Hee that went by night to his neighbor to borrow bread, continuing still his request, though the other alleadged many excuses, yet at the length he obtained what he would. Continue then in praying to God, without discouragement. This perseuerance in prayer, is an euident and vehement testimony of thy faith. For that is not found but in the children of God, guided by his Spirit: specially seeing thou askest the holy Ghost, whom Iesus Christ promised thee, thou askest that, which by promise is due vnto thee, without doubt, he will giue it thee. And seeing thou askest the increase of Faith, and grace to obey him, thou askest that, which hee commandeth thee to haue, and so that which hee liketh, and is pleased withall. Bee then assured, that thou shalt bee heard. Behold, saith Saint *Iohn*, the confidence that wee haue with G O D, that if wee aske anie thing according vnto his will,

he

Luk. 11. 13.

Ioh. 5. 14.

he heareth vs. And if we knowe that hee  
 heareth vs, whatsoeuer wee aske, wee  
 knowe we shall obtaine the requests that  
 wee haue asked. His Promises cannot  
 fayle nor deceiue. Yea, be thou certaine,  
 that before thou hast ended thy prayer,  
 he hath heard thee, as *Esay* saith: for our *Esa. 85. 24.*  
 God is a God that heareth prayers, saith  
*David*. But thou owest him this Ho- *Psal. 65. 3.*  
 nour, to submit thy selfe to his wisdom  
 as touching the time of feeling or recei-  
 uing the fruite of thy Prayers. If Ie-  
 sus Christ had healed the Daughter of  
 the Canaanite at the first Petition, her *Mat. 15. 22.*  
 Faith had not beene so kindled in her,  
 nor so commended in the Church vn-  
 to the ende of the World. The fruites  
 of all Tees are not ripe in one day. In  
 some, they doe ripen sooner, and men  
 waite patiently for the other, which ri-  
 pen in the latter Season: *Zacharie* and *Luk. 1. 13.*  
*Elizabeth* thought that they had pray-  
 ed in vaine, asking of God posteritie  
 in their youth. And when they were  
 olde, and without all hope for to obtaine  
 it, the Angell of the Lorde sayde vnto

## Of the Markes

Math. 6. 9.

**Zacharie.** Thy prayer is hearde : not that prayer which hee made then , for hee thought not now to haue issue , but the prayer which he made long time before. That which is more, doe we not aske of God manie graces , the which wee knowe well that wee obtaine either in part or in hope onely ? the enioying or full accomplishment whereof is deferred , cyther vntill death , or euen vntill the day of the Resurrection. In the Prayer of all Prayers taught by Iesus Christ , wee doe aske of God, that his name may bee sanctified, his Kingdome may come, his will bee done in Earth, as it is in Heauen. And when shall wee see the full accomplished effect of this prayer , but in Heauen , when Christ hauing giuen vp his kingdome to God his Father , wee shall loue him perfectly , and praise him euerlastingly ? Furthermore , hee oftentimes heareth vs, so as Saint *Augustine* saith: not according vnto our will , but as is most for our profit, giuing vs better things , than those that wee expressly aske.

The



The *Iewes* desired the comming of the *Messias*, and asked it of God. Hee deferred it of long time: at the last he sent him, but not such a one, as all (as it were) & the Apostles themselves looked for: to wit, victorious in battaile as *David*, to *Acts. 4. 6.* deliuer them from the yoke of the *Romanes*: triumphing in riches & worldly glory, as *Salomon*; but such a *Messias*, as obtayning victory against the Diuell, death & sinne, hath established a spirituall kingdome in euerlasting life & glorie. Iesus Christ feeling & apprehēding the terrible gulfs of the fearful wrath of God vpon him for our sins, praied with strong cryes and teares to God his Father, that he might not enter into the deepe pit of death. The Apostle to the *Hebrewes* saith, that he was heard: and *Mat. 26. 39.* yet notwithstanding he entred, & drank the cuppe of the Wrath, and of death which the father had giuen him: But he was heard, saith the same Apostle, as touching y<sup>e</sup> which (in making his prayer) he feared: to wit, from being swallowed of death. In like manner, *S. Paul* *2 Cor. 12.* prayeth

## *Of the Markes*

praieth to God oftētimes, that he would deliuer him frō the angel of sathan that buffeted him, but God much better (as he himselfe confesseth) gaue him to vnderstand, that <sup>h</sup> power of God was made perfect in his infirmitie : so as he protesteth, as it were inioying the fruit of his prayers, thogh otherwise thā he thought that from that time forth he would reioyce in his infirmities, and would take delight in thē, forasmuch as being weak in himselfe, he was strong in God. So we wil demanda many times commodities cōcerning this life, as health, goods, parents, friends, or our countrie : and God depriuing vs of thē, giueth vs spirituall graces, Patience, Faith, Contentment in God, and other like: yea, and our prayer tending onely vnto the preservation, and enioying such commodities appertaining vnto this life alone; God contrariwise depriueth vs of them, to keepe them for vs in heauen, and to giue vs euerlasting inioying of them, as when we are depriued of them, being persecuted for his name. And that which more is, when

When we feele weaknes in Faith, negligēce to heare the word of God, coldnes in charity, impatiēce in our afflictions, & we hauing asked of God graces cotrary vnto these, feele no amendmēt: his will is to make vs feele that these graces are the gifts of God, seeing we haue thē not when we will, & that he will keepe vs in humilitie by the feeling of our infirmities, & trie our patiēce & faith in waighing patiētly vntill he make vs feele the fruit of our praiers. I think wel (wilt thou say) that those that pray vnto God feruently, and continue constantly in such praiers, haue their testimonies that they are the children of God, & are assured to be heard. But what comfort may I take therein, seeing my prayers are so cold, and with so little feeling of zeale & faith required in them? But is it not in the name of Iesus Christ that thou praieest? And it is for the loue of his welbeloued Sonne our aduocate and mediator, that Iob. 16. 23. God heareth vs, & not for the excellencie of our prayers. It is, as it were, by the mouth of Iesus Christ, that we present Exo. 28. 38. our



## Of the Markes

Mat. 17. 5.

Mat. 6. 9.

2. Th. 5. 17.

Mat. 22. 37.

Ro. 12. 12.

our prayers to God, to be sanctified by him, & acceptable to God for his sake in who he hath delight. Satan, & enemy of our prayers, by the feeling of this infirmitie, would make thee leaue praying to thy God. Resist then this temptation. Thinke that it is not a thing indifferent or left in thy libertie to pray to God, or not. God hath commanded thee to pray: thou owest him obedience, it is an honor he requireth of thee, thou canst not deny it him. God commandeth thee to loue him with al thy hart. Wilt thou say I will not loue God at all, because I loue him so coldly: I will helpe the poore no more, because I cannot do it with a frequent charitie. To conclude, what infirmitie or coldnes soeuer thou feelest, thou art bound to pray, & to continue in thy dutie. In the meane time, acknowledge thy infirmitie, & in thy praiers ask double pardon, first of thy sins which thou hast committed before: secondly, for this sinne that thou prayest to God so negligently. See how God (supporting the infirmitie of thy praiers) will smell a sweet saour

honour of them, as incense offered by *Psal. 141. 2.*  
our high Priest Iesus Christ, and shall  
make thee at last feeble the fruit of thy  
prayers. Many complaine of another in-  
firmity, & hardly they begin their prai-  
ers, but in stead of thinking of God, and  
of that which they aske of him, their mind  
is wandring other where. And for this  
they are vexed and troubled: & in truth  
it is a great infirmity, for the which we  
ought greatly to be displeased with our  
selues. Notwithstanding it is common to  
all the children of God in general. *Chri-*  
*stostome* reproving those of his time for  
this infirmity, sheweth quickly the first  
original, and after the remedy. Whence *Chrisost.*  
commeth this (saith he) that if we talke *Homil. of*  
of war, of marchandise, or of other things *the Cana-*  
of the world, we can discourse a great *anit.*  
while without thinking of any other *Mat. 15.*  
thing, and so soone as we set our selues  
to pray vnto God, our minds wander? It  
is because the Diuell knoweth well, that  
in speaking of things of this world, thou  
doest him no hurt, and therefore he suf-  
fereth thee to talke at thy pleasure: but  
when

## *Of the Markes*

when he seeth, that thou setteſt thy ſelf  
vpō thy knees to pray to god, he knoweth  
eth that thou goeſt to procure that  
which is againſt his heart, & to the ruine  
of his kingdome. Therefore he troubleth  
himſelfe in by & by, troubling & drawing  
thy thoughts hither & thither, to hinder  
der the fruit of thy prayers. Say therefore  
ſathan, who is hard by thee, & fighteth  
gainſt thee; go behind me ſathan, for  
muſt pray to my God. And if he be in-  
fortunate, yet muſt thou pray to God  
driue him away from thee. So thinking  
to whō thou ſpeakeſt, to wit, to the Ma-  
ieſtie of God; & how great things thou  
aſkeſt of him: be diſpleaſed with thy in-  
firmities, fight againſt it, & lifting vp thy  
hands to heauen, continue in prayer, and  
do it ſo much the more couragiously &  
cōſtantly, for that ſatan feareth nothing  
more than the prayers of the children of  
God; & ſheweth ſufficiently, in going a-  
bout to trouble & turn away their minds  
to other things, that he feeleth himſelfe  
hindred by their prayers, & that he fea-  
reth the fruit of the. On the other ſide



It happen that by affliction eyther of  
body or spirit, thou art so cast downe,  
that thou cāst not make a framed praier  
vnto God; be not discouraged for that,  
for at y least thou cāst desire thine owne  
health & saluation. Ther is neither sick-  
nes, nor yet tirant that can let thee to de-  
sire: now, desire is prayer before God  
saith *S. Augustine*; according wherunto  
*David* saith, that God heareth the desire Pla. 10. 17.  
of the humble. Say thou then with *Da-  
uid*; Lord, all my desire is before thee, & Pla. 38. 10.  
the sighs of my thoughts are not hid  
from thee. *Ezechias* king of *Iuda*, in his Esa. 38. 14.  
afflictio, could not distinctly pray vnto  
God, but chattered as a crane, or a swal-  
low, & mourned as the Douc; yet so lif-  
ting vp his eyes on high, he was heard.  
What praier maketh the little Infant to  
his mother? He weepeth & cryeth, not  
being able to expresse what he lacketh.  
The Mother offereth him the breast, or  
giueth him some other thing, such as  
she thinketh his necessitie requireth.  
Much more thē the heuēly father hee-  
deth the sighs, the grones, the desires, &  
teares

## *Of the Markes*

The 4.  
temptation,  
because of  
the little in-  
crease of  
grace by the  
exercises of  
religion,  
Mat. 13. 19.

teares of his children: and doing the office of a Father, he heareth them, and prouideth for them. There are some also that doubt of their adoption and salvation, because they feele not any comfort or increase of the graces of God neither by reading or hearing the word neither by communicating at the holy Supper of the Lord. Now, if thou feel thy selfe afflicted & troubled in this respect, vnderstand, that when thou goest to employ thy selfe in these spiritual exercises, sathan followeth thee, to make vnfauory to thee, yea and to take out of thy mind y word of God that thou hast heard. Pray then to God, that he drive him away from thee. Secōdly, this cometh, forasmuch as thou art not yet much accustomed to y language of the holy Ghost, so as it is to thee as if thou didst hear an excellēt sermō, but of one whose lāguage thou didst scarce vnderstand, whereby thou canst neither feel tast nor pleasure, and so thou canst receiue but small profit. Then thou must continue, & also accustome thy selfe to

read

read and heare the word of God, thinking alwayes that God speaketh to thee, for the saluation of thy soule, praying him that hee will giue thee grace by his holy Spirit, to profite to his glorie and thy saluation. And thou shalt feele at the last, that which is saide to sicke men that haue lost their taste, that thy appetite will come to thee by eating: And that the word of God, and the participating of the Bread and Wine, in the holy supper, shall be to thee more sweete then hony to the mouth, as *Dauid* sayth. *Ma-* Pl. 119. 102  
*nie* sicke persons hauing neither taste nor appetite, *eate notwithstanding and* Plal. 19. 11.  
*receiue nouriture.* So, though in reading and hearing the Word of God, and communicating at the Lordes Supper, thou feelest not anie taste or appetite: yet in continuing, thou shalt receiue some nouriture for thy soule. And if it seemeth to thee that thou forgettest by and by, that which thou hast read or heard, practise for the soule that which thou doest for thy bodie: because the meates digest and abide not in the body,

G

thou



## *Of the Markes*

thou returnest to eate meate againe euery day : So bee thou so much more diligent to heare and read the Word, and to communicate at the holy Supper, without leeing any one meale for thy soule, when God offereth it thee. And as the corporall meate though it passe away : yet there remaineth alwaies some nouriture for the bodie : so shall this spiritual meate bee to thy Soule. Yea, it may bee, that at one Sermon thou shalt heare and remember one sentence, which shall serue thee, as it were, for a Passe-port, a Ladder, or Wings at thy neede, to conduct thee by, and by comforting and strengthening thee, to lift thee vp into heauen. If then, when thou goest to reade or heare the Word of God, or to communicate at the Lords supper, thou prayest to God (as thou oughtest daylie to doe,) that hee will giue thee his Spirit, that thou mayest profit: and so dost continue constantly in these spirituall exercises. This disposition, this holie affection, and obedience shall serue thee, for sure testimonies of thine Adoption, and

and thou shalt without doubt, feele increase of the graces of God.

Finally, there are some, who hauing had liuely feelings of their Faith, with comfort and ioy in their consciences, walking besides in the feare of God, are afterwards greatly troubled, when these graces seeme to be dead in them, falling into doubt and mistrust of their Saluation, or into crimes and sinnes too vnworthy the Children of God. For Sathan hereby endeouureth to perswade them, either that they neuer had the true faith, or that God hath cast them off, taking from them the gifts and Graces of his holie Spirit: but both the one and the other conclusion is as false, as the Author of them is a great Lyer. And indeede, if the Trees which haue flourished and borne their fruite in Sommer, are in Winter without Fruite, without Leaues, yea, and without appearance of life, doth it follow therefore, eyther that they had not life in sommer, or that they are dead in the winter? When men goe to bed, they rake vp the fire which did

The fift  
temptation,  
by the interruption of  
the graces  
of God.

## Of the Markes

burne : if thou marke it very neere, there is no appearance eyther of heate, nor of brightnesse : doeth it followe therefore, that there had beene no fire, or that it is then quenched or dead ? Contrariwise, hauing beene couered ouer night, men kindle againe in the morning, the same fire that was hid and couered : and the trees that seemed to be dead in the winter, flourish and beare fruites a while after. If thou seest a drunken man, not hauing for a time the vse of reason, nor any feeling of it, wilt thou say therefore, that hee neuer had a reasonable Soule ? or that hauing hidde it, it is now dead ? Abide a fewe houres, and thou shalt bee conuict of the contrary. And so of that, that thou hast not presently the feeling or effects and fruites of Faith, can it follow that thou neuer hast had them, or that hauing had them, thou hast lost them ? When *S. Peter* renounced Iesus Christ three times, cursing himselfe, was his Faith quenched ?

Mat. 26. 74.

Luk. 22. 31

On the contrarie, Iesus Christ hauing praied to God that his Faith should

not



not faile, & beeing without doubt heard, Faith remained in him, but verie weake and sore beaten, but not destroyed nor quenched. *David* hauing committed adultery and murther, acknowledged his sinnes and offences, praying to God, that hee would not take his holy Spirit from him. Then hee had not lost it, rather it abode in him but as a fire couered with Ashes: so as it is saide; without hauing any feeling of it, to keepe him from such a headlong fall. Faith then may bee in a Man without kindling: and beeing kindled, it is not out, although it be not perceiued for a time. Yea, but (wilt thou say) the Apostle to the *Hebrewes* sheweth that there bee some, who hauing beene lightened, hauing tasted the heavenly Gift, hauing beene partakers of the Holie Ghost, and tasted the good Word of God, and the Power of the world to come, fall backe and leese these Graces: yea, without hope euer to recouer them againe? What assurance then can I haue, that Faith abideth in mee, and that God will yet make mee to

*Psal. 51.*

*Heb. 6. 4.  
5. 6.*

G 3

feele

feele it heereafter ? For as hee hath shewed mercie vnto *David* , and to Saint *Peter* ; so doeth hee exercise his iust iudgements vpon other , as vpon those of whome the Apostle spake before.

Wee denie not but that there bee reprobates , that are greatly lightened in the knowledge of the Mysteries of Salvation , ( which the Apostle tearmeth heere to be partakers of the holy Ghost ) and yet that such apprehensions , tastings , and feelings , as hee proposeth , followe not thereof. For , reading or hearing the testimonies , and representations of the merces of God toward his Church , of the loue of Iesus Christ towards his elect , & of the excellencie and felicitie of Eternall life , they conceiue these things in their vnderstanding , and for the greatnesse of them , they are after a sort moued : and when they talke of them , they seeme to bee partakers of them. But the difference that there is betweene them and the Children of God , lyeth chiefly in this , that the apprehensions and feelings of the

reprobate are such, as a man may haue in the reading or telling of an Hystorie, which toucheth vs nothing at all: but the feelings of the Children of God are, as of a matter that toucheth themselves.

Let vs consider for example, the hystorie of *Ioseph*. Who is he that reading attentiuely, how *Ioseph* was solde of his brethren, carryed into *Egipt*, put in prison: and the sorrowe that *Iacob* had, vnderstanding that hee was deuoured of a wilde beast, that would not be moued with compassion, towards *Ioseph* and *Iacob*? Who is hee that reading how *Ioseph* being able to containe himselfe no longer, made himselfe knowne to his brethren, and how weeping and crying out, hee saide vnto them: I am *Ioseph*, Is my Father yet aliue? and causing them to come neere vnto him, sayd, I am *Ioseph* your brother, whom ye sold, but bee not sorrie. Shewe to my Father all my glorie: Then throwing himselfe vpon the necke of *Beniamin* his brother, hee wept, and in like manner *Beniamin*

Gen. 37.

Gen. 39.

Gen. 45.



wept vpon his necke: after kissing all  
his brethren hee wept vpon them. Who  
is hee, I say, which is not touched, and  
weepeth not with them? But because  
this is a history of the fact of another,  
these motions and feeling soone passe  
away, so as hauing turned the leafe, or  
talked of another matter, all these feel-  
ings are vanished and gone. So is the  
feeling of the reprobate hearing or rea-  
ding the testimonies of so great a mercy  
of God towards men, and of the great-  
nes of the happinelle of the kingdome  
of heauen: The vnderstanding and ap-  
prehension of these things causeth some  
motions or feelings in them, as the A-  
postle saith. But for as much as these  
good things appertaine not vnto them,  
neither doe the feelings that they haue,  
take any seat or roote in their hearts, but  
are easilie quenched and vanish away.  
On the contrarie, the feeling that the  
children of God haue, is, as of the good  
things that appertaine vnto them, and  
therefore it may well be colde and drow-  
sie, but not die. As also the feelings that

*Ioseph*

*Ioseph* and his brethren had were such, as although they had them not whē they slept, yet when they awaked they returned againe. And although that by the death of their father, they were (as it were) interrupted : yet the benefit and the comfort abode by them still.

Following this that is aboue saide, we say boldly, that what feelings, what illuminations or apprehensions so euer the reprobate haue : so it is that they neuer feele the holy Ghost in them, giuing them testimonie that they are the Children of G O D. For according to this testimonie, they should be, and should abide the children of God : seeing the holy Ghost can neither deceiue nor lie. As also after that G O D hath made vs once feele by the testimonie of his holy Spirit that we are his Children, we are certaine that we cannot perish, but that we are indeed, and shall continue the children of God. For it is the testimonie and reuelation of the Spirit of truth. Also he that giueth faith, doth not change: and ther- Mala. 3. 6.  
fore

**Ro. 11. 29.**  
**Heb. 6. 4.**

for his gifts are without repentance. The second difference may be taken from this word, Taste, which the Apostle vseth: to wit, that the reprobate are like to him, who hauing tasted a good peece of Wine, making shew as if he would buy it, vnderstanding the price and not willing to giue so much, leaue it there, without buying or drinking of it any more. So the rebrobate hauing tasted the heauenly good things, finding them good, & praying them exceedingly, after they vnderstand the price, that is, that they must renounce themselves, and beare the Crosse of Christ, to goe to take possession of the kingdome of heauen, which he hath purchased for them with his precious blood. They will none of it at this price & so renounce these good things without drinking or enioying them. But the children of God on the other side, hauing neuer so litle a tast of these heauenly treasures, desire in such sort to haue the enioying of them, that they make resolution to forsake all, to enioy it.

We



We will adde this third reason : That as those that haue their stomacks charged with euil humours, cease not to eate sometimes for all that, yea, and to finde taste in some good meates, but are constrained after (through the euill disposition of their stomacke) to cast it vp againe & to vomit: So some reprobates hauing within them an euil conscience, may well taste the good heauenly gifts, but this euill conscience, not being able to agree with the true and sure faith of the heart, stoppeth, that these gifts take no roote to fructifie to saluation, so that finally they cast it off, or let it wither & come to nothing. And this reason with those before, are the principall causes, for the which many, that seemed to be the childrē of God, do reuolt, as we will shew heereafter more at large. On the contrarie, those who haue faith, are assured, that though the graces of the holy Ghost are often weake in them, and like fire couered with ashes, and trees in the Winter, yet can neuer come to nought or die : rather they recouer strength  
at

## Of the Markes

at the last, whereby they are certaine to  
be, & to continue the children of God  
and Heires of euerlasting life. Further  
more, let vs remember that these foule  
and grose faults of *Dauid* and of Saint  
*Peter*, and of others, are set before vs  
first, that they should be to vs as a mir  
rour of the fragilitie of man, to acknow  
ledge that if we be exempted, it is by  
the grace of our God. Secondly, that we  
should so much the more stand vpon  
our garde. As if in walking thou shouldest  
see him fall that goeth before thee  
thou goest not to fall with him, but thou  
art to be so much the more circumspect  
that thou fall not, as he did. Thirdly, thou  
vnderstanding that faith abideth in thee  
(although very weake and feeble) thou  
maist take courage, beleeuing certainly  
that Faith which was once giuen thee  
cannot be quenched nor die. And there  
fore continue in assurance that thou art  
the Childe of God, raising vp thy selfe  
by their example, and resolving with  
thy selfe to walk constantly as the child  
of God, in true Holinesse and Righte  
ousnesse

ousnesse before him all the daies of thy Luk. 1. 75.  
life. See how we ought to be resolued,  
that although the markes, feeling & te-  
stimonies of our adoptiō set forth here  
aboue, be in vs but small and weake, and  
accompanied with great infirmitics and  
conflicts : yet we may and ought to as-  
sure our selues that these markes are tru-  
ly in vs, and that therefore we are cer-  
tainely the children of God, and inheri-  
tours of euerlasting life.

*That the Apostacie & revolt of some hauing  
made profession of the true religion, ought  
not to make vs call in doubt neyther our  
Religion nor our Adoption.*

CHAP. V.



WE haue vnderstood  
here before, how we  
may & ought to re-  
sist & doubts of our  
adoptiō, proceeding  
frō our selues. Now,  
we must shew how  
we may ouercomē the tēptatiōs which  
come frō others. There are two things  
prin-



## *Of the Markes*

principally, which trouble the cōsciences of many, to make them doubt whether they be the children of God, and in the way of saluation & of eternall life, or no. First, the horrible offence or stumbling block of those which abandō this Church, renouncing the doctrine of it, & returning to the puddle of Idolatrie: and specially when any persons having sometimes held any honorable place in the Church, do reuolt, and become persecutors of the doctrine which they haue before taught & maintained. For therof the diuell gathereth two consequences, no lesse dangerous thē false: either that our church is not the true Church, & so that we are not the children of God: or that ther is no assurance of perseuerance in the faith, & cōsequently no certaintie of being the childrē of God, which haue had & born in appārance the markes of adoption. The other offence consisteth in the grieuous & long afflictions which we endure: for the prosperitie of the wicked, deriding our miseries, & the apprehension of our owne troubles, giue

occa.

occasion to doubt whether God care for vs, or whether he loue vs or no. And this ordinarie condition to those that make profession of our religiō, causeth many to cōdemne it, & haue it in detestation, as the mother & nurse of all calamities.

As touching the first point, concerning those that reuolt, it is a small stumbling block to trouble vs: for this was foretold vs, & it is a disease wherewith the church hath alwaies bin afflicted. Many shall be called, saith Christ, but few chosen. And the parable of the seed falling in diuers sorts of earth sheweth, that with much a doe the fourth part of those that shall heare and professe the Gospell, shall continue to the end. S. *Paul* hath foretold expressely, that in the latter times many shall fall from the faith. And he aduertiseth the *Ephesians*, that euen frō among themselues, there should rise vp men that should teach peruerse things. And the *Corinthians*, that there shall be in the Church not onely diuisions, but also Heresies. Saint *Peter* speaketh yet more largely: As there hath been (saith he) (false Prophets among the people of

Of the certaintie of the doctrine notwithstanding the reuolts.

Mat. 20. 16.

Mat. 13.

1. Tim. 4. 1.

Act. 20. 30.

1. Cor. 11.

19.

2. Pet. 2. 1.

## Of the Markes

of *Israel*, so shall there be false teachers amongst you, which shall secretly bring in damnable errors, & many shall follow their damnable waies, by whom the way of truth shall be blasphemed.

- Now, we must thinke the accomplishing of such propheties so much the lesse strange, because such hath been the condition of the Church of God at all times. What reuolt was there in the house of God before the flood, eight persons onely being found saued in the Arke, and yet amongst them one hypocrite, who after was cast off and accursed. Now, the Church of God being enlarged in the posteritie of *Sem*, againe there was seene such a reuolt that the Church of God was onely found in the familie of *Abraham*, himselfe being pulled out of Idolatry. In the time of *Elias*, the reuolt was so great in *Israel*, that he thought he had been left alone. At the comming of our Lord *Iesus Christ*, the apostacie was so general that almost all y<sup>e</sup> church, at the least the principall members of it, lift vp them-  
selues
- Gen. 6.  
Gen. 9. 15.  
Gen. 12.  
1. Reg. 19.  
10.



2. Tim. 4.14

## Of the Markes

Leu, 10, 3.

able to indure that hypocrites should any long time keepe the place and title of his children, approching to his Maieſty. And herevnto we may applie that which *Moses* ſaith, when he ſaw the fire had deuoured *Nadab* and *Abihu* the ſonnes of *Aaron*, for offering before the Lord ſtrange fire: This is it which the Lord hath ſpoken, ſaying; I will be ſanctified in thoſe that approach vnto mee, and will be glorified in the preſence of all the people ſhewing thereby that the neerer men approach vnto him by honorable offices in his Church, and profeſſion of his word ſo much the leſſe will he ſuffer their corruptions, but puniſh them more ſharply to the ende, that as the neerer the peccer of waxe approacheth to the fire, ſo much the more the heat of it appeareth in melting it. In like manner the holineſſe of God may better bee knowne, in the revolt of hypocrites approching to him, and ſo hee may be the more glorified of the people in ſuch iudgements. This is alſo the cauſe why manie, who before they had the knowledge of the Goſpell ſeemed

seemed in outward apparance very good people. Afterward beeing ioyned to the Church, become wicked and dissolute in their liues, and very persecutors. It is the vengeance of God that pursueth them, punishing their ingratitude, their loue of the world and of the flesh, which they brought and nourished in the Church, and the contempt of the honor that God did them, when he made them approach vnto him, receiuing them into his house, speaking vnto them by the preaching of his word, and presenting vnto them vpon his holy Table his owne Sonne Iesus Christ, for the foode of their soules. So farre off is it then, that we should be troubled for such reuolts, that on the contrarie, seeing that they are the vengeance of God, we ought so much the more to feare, and to continue the more constantly and holilie in the Church of God. And indeede if wee did at this day see *David* execute that protestation, Psal. 101. which hee did make, of purgeing his house from vicious and wicked persons, would wee (thinke you) depart from it?



## Of the Markes

doubting of the holines of it? Shall wee  
not rather be cōfirmed to tarry there still,  
desiring to liue holily? But more, what  
damage receiueth the Church in such re-  
uolts? The glory of it before God consis-  
teth not properly in the greatnes of the  
number, but in the holinesse of them.  
The health of a man consisteth not in  
the aboundance of humours, which will  
cause some deadly disease at the last: for  
euen they that are laden with them, take  
medicines to purge thē, that they might  
bee the more whole. This is it which  
God, hauing spoken of his church of *Is-  
rael*, that her siluer was turned into dross,  
and her wine mingled with water, added  
for a grreat benefit, that hee would take  
cleane away all her scumme, and remoue  
all her lead from her: and that hauing re-  
stored the Iudges and Counsellors, so as  
they had bene at the beginning, it should  
be called the righteous & faithfull Citie.  
Experience sheweth, that in the prosper-  
itie & peace of the Church, many thrust  
in themselues, full of avarice, ambition,  
pride, and of other corruptions, and va-  
nities;

Elay. I. 22.

nities ; to bee short , it happeneth euen  
as in a sweete and raynie season, that ma-  
nie weedes come vp amongst the good  
heerbs, which shuld be choked of them,  
if the Gardener pulled them not out,  
Then when such people depart from the  
Church returning to their vomit, it is as  
if God gaue a purgation to it , to make it  
more holy and more acceptable to her  
Bride-groome. Let vs further consider  
the causes of reuolts. If this happened  
then when the Church was in peace and  
prosperitie , it should seeme there were  
more occasion to call into doubt our do-  
ctrine : But it is in the time of persecuti-  
on that these reuolts are seene, and so, it  
is feare to leese their goods , their Dig-  
nities, their Parents, their countrey, their  
Liues, that causeth them to reuolt. It is  
then the flesh, it is the world, it is the mis-  
trust of God , and not the allowing of  
the Papisticall Doctrine, that maketh  
them to change their religion. As also S.  
Paul saith, that *Demas* had forsaken him, 2.Tim.4.10.  
hauiug loued this present world. And  
indeede did this miserable *Iohn Harren*  
H 3 reuolt

## Of the Markes

reuolt, during the prosperous estate of  
the Towne of *Bruges*, wherein hee was  
minister? By no meanes. But perceiuing  
the danger, although he might yet haue  
exercised his Ministerie, hee beganne to  
seek the meanes, as a Hireling, to for-  
sake his flocke. He knoweth what letters  
I writ vnto him, reprouing his slouthful-  
nes, his crafts, and euill conscience in the  
reasons which he put forth, to haue some  
coulour to withdrawe himselfe. Hee  
knoweth also what reproofes hee had re-  
ceiued by the letters of others, that hee  
should not defile his Ministerie, in inter-  
medling so earnestly in the matters of  
warre and of pollicie. After the towne of  
*Bruges* was rendred to the enemye, hee  
withdrew himselfe into *Zealand* and *Hol-  
land*: where, perceiuing that he began (as  
good reason was) for manie considerati-  
ons, to be suspected in our churches, and  
in no reputation, hee got him out of the  
country. So feeling in his consciēce small  
apparance to bee established in his mini-  
sterie againe, hauing no hope of prefer-  
ment in any other vocation, and beeing  
pur-



pursued by the iust iudgement of God,  
 falling vpon euill consciences; he reuol-  
 ted, thinking happily that hee should re-  
 ceiue some recompence for the offence  
 that hee had offred against the holy Mi-  
 nistry, & at the least to enter againe into  
 the possession of his goods. This then  
 is not the changing of doctrine, which  
 moued him, but (as we haue said) it is the  
 flesh, and the world: it is enuie that ma-  
 keth the Monke. It is ambition the mo-  
 ther of heresie, as *S. August.* saith: It is  
 an euill conscience, the rocke that ma-  
 keth the shipwracke of faith, as *S. Paule*

*I. Tim. 1. 19*

## *Of the Markes*

conscience to keepe themselves in their vocation, to renounce the passions of the flesh, and the illusions of the world, and so with feruent prayers to continue constantly in the grace of the Lord. Furthermore, let him make as many shewes as he will, let him sweare, let him lift vp his handes and his eyes to heauen, let him weare a great paire of beads, let him go oft and deuoutly to the Masse; yet shall hee not easily make the Iesuites (who are cunninger then hee) to beleue that hee doeth it indeede and from his heart. For those who among them haue anie little more wit than the common sort, vnderstand wel inough if they would confesse it, that the change of the holy Supper into the Masse, the worshipping of bread in it, the fiery purgatory after death, the opinion of meriting Paradise by works, specially those of supererogation; the setting forth of God the Father, who is an inuisible and eternall spirit, vnder the figure of an olde man: the worshipping of images, the inuocation of Saints departed, candles lighted at noone daies, & borne

borne in Proceſſion, the great Beades hanging at their neckes, and other ſuch Idolatrie and ſuperſtitious, are either ſo abhominable, or ſo manifeſtly contrarie to the word of God, yea, or ſo abſurd, as he that hath once knowen them by the light of the Goſpell, can neuer allow the in his hart. But be it, that by the inchantment of Sathan, and iudgement of God, he were indeed become a Prieſt, and that *S. Paul* himſelfe ſhould reuolt, preaching another Goſpell ; we ought, as he himſelfe proteſteth, to hold him accuſed, Gal. 1. and not to be mooued to doubt of our Faith. For our religion and Faith is not founded vpon the conſtancy or ſtedfaſtneſſe of men, but vpon the truth of God, and vpon the teſtimonie of the holy Ghoſt in our hearts. If men be vnfaithfull, ſaith *S. Paul*, he remaineth notwithstanding faithfull, and cannot deny himſelfe. When Ieſus Chriſt forſaken of his diſciples, ſhould aſke vs, if we alſo would leaue him: we are taught to anſwere with the Apoſtles ; Lord, whither ſhall we goe? thou haſt the words of eternall life. Ioh. 6. 67.

The

2. Tim. 2.

13.



## *Of the Markes*

*Eſay. 8. 18.*

The faithfull Paſtor muſt (without being aſtoniſhed at the reuolt of many) ſay with *Eſay*, Behold I and my children which God hath giuen me, are for ſignes and wonders. The horrible and fearefull vengeance which waigheth on, and followeth theſe curſed Apoſtates at the very heeles, ſhould make vs to tremble, & to reſolue to renounce all that is vpon the earth, that we may get and hold faſt all that is in heauen: and ſo leauing theſe poore Reuolters to the Iudgement of God, to caſt our eyes vpon thoſe, who euen in our time haue endured ſo conſtantly the loſſe of their goods, reproches, priſon: to be ſhort, who cheerfully haue entered into the flaming fire, and by cruell death mounted into the kingdom of heauen; to the ende that ſuch autentique Seales of the heauenly Doctrine, may confirme our hearts to continue conſtantly, & chearefully to follow their ſteps, and ſo be their companions in glorie. We ought not to be troubled at theſe reuolts, as if we were not aſſured to continue in the Faith, whereby  
alſo

also it shall come to passe, that we shall be in doubt, whether we are, or shall continue the Children of God. For as the markes of our Adoption set forth here before are of two sorts : the one inward before God, and the other outward before men : they which haue the inward markes, which consist in the testimonie of the holy Ghost in our hearts, in the peace of our consciences, and in the holy desire of our Soules, feelee these graces, which assureth them that they are the children of GOD, chosen to eternal life: yea more certainly than we are assured by the light of the Sunne that we see, and by the heat that we feelee, that the Sun shineth. And indeed they haue the white Stone, whereof mention is made in the Reuelation, & in that stone a new name of the child of God written, which none can know but he that receiueth it. *The world, saith Christ, cannot receiue the spirit of truth, because it hath not seene him, neither hath knowne him: but ye know him, saith he to his Apostles, for he abideth with you, and shall be in you.*

Of the assurance of our adoption, notwithstanding the reuolts.

Re. 2. 17.

Ioh. 14. 17.

As

## Of the Markes

As touching the outward marke of being a member of the visible Church, it is also very certaine in respect of God, inasmuch as speaking to vs, and sealing his words by the Sacraments, he neither will, nor can deceiue, or lie. But if men hearing his Word, and communicating at his Sacraments, reiect in their hearts the spirituall graces which are offered vnto them, and so abide vnfaithfull, and wicked within (when notwithstanding they are held for faithfull and the children of God, because of the outward profession) it is no maruaile if God at the last doe discover them, & cast them off: shewing therein, that they were neuer his.

1. Ioh. 2. 19

And this is it that S. *Iohn* saith of such; They went out frō amongst vs, but they were not of vs; for if they had bin of vs, they would haue tarried with vs. But that is, that it might appeare that all are not of vs. They that are once grafted in

Ro. 11. 29.

Christ, cannot perish: for the gifts of God are without repentance. But euery

Mat. 15. 13.

plant, saith Iesus Christ, which my father hath not planted, shall be pulled vp.

The



The parable of the seed falling into di-  
uers sorts of earth, teacheth vs 2. points  
to this purpose. First, that many shall  
heare the Gospell, but without fruit. Se-  
condly, that it shall be their owne fault.  
For if entring into the Church, they  
bring their cares and loue to the world,  
without hauing will to forsake them, so  
as it like thornes, choake the good seede  
of the word, and so hauing no moisture  
of the grace of God, they wither at the  
first sunne of persecution; a man may  
see the cause of their reuolt, to wit, be-  
cause they were not the children of God.  
Saint *Paul* hauing said, that God know-  
eth who are his, addeth: and whoso-  
euer calleth vpon the name of Christ,  
let him depart from all iniquitie: shew-  
ing thereby, that if there be any which  
ioyne themselues to the Church, calling  
vpon the name of Christ, and doe not  
depart frō iniquitie; they discouer there-  
by that God neuer tooke them for his.  
Which thing is good to be noted: For  
many thinke, that to be of our Church,  
needeth nothing, but to chāge the masse  
to

2. Tim. 2.

19.

## *Of the Markes*

to the preaching, and to the communicating at the Lords Supper. And when they vnderstand, that to be the childe of God, is required to renounce theſelues, to leaue Couetouſnes, Ambition, Drunkennes, the World, and all pompes: to be ſhort, that they muſt put off the old man, and be a new creature: not being diſpoſed to do this, they leaue the preaching, and returne to the Maſſe. Now be theſe the children of God that reuolt, that they ſhould make thoſe that are indeed and continue to doubt? Nay, rather they are the childrē of the world, who hauing brought the world in with them, haue alſo carried the world away with them. They therefore that haue once beleeued, who alſo beleeuing, feele a deſire to loue according vnto God, are aſſured that they cannot periſh. He that

*Philip. I. 6.* beginneth this good worke in them, will accompliſh it, euen vnto the day of Chriſt: And to this purpoſe ſaith Saint *Auguſtine* very well, He which made vs good, maketh vs alſo to perſeuere in goodnes: but they that fall and periſh, were

*Aug. de  
correct.*

*& gra.  
cap. 12.*

*Tom. 7.*

were not of the number of the predestinate. It remaineth, that considering in the fall of hypocrites, the double mercie of God towards vs : First, that he hath receiued vs into the number of his children. Secondly, that he will continue this grace towards vs euen to the end : there remaineth, I say, that we feele our selues double bound to practise the exhortation of *S. Paul*, beseeching vs by the mercies of God, to offer our selues a liuing *Rom. 12* sacrifice, holy and pleasing to God, and not to be fashioned like this wicked world : but rather endeavouring to this, that being transformed by the renuing of our vnderstanding, we may approue and follow the good and perfect will of God. And let vs remember that which *S. Iohn* saith, That they that haue hope *I. Iohn. 3* to liue with Iesus Christ, and to see him as he is, doe purifie themselves as he is pure.

*That afflictions ought not to make vs to doubt of our adoption, but rather confirme vs.*

CHAP.





LET vs now come to that stumbling block and trouble, that proceedeth from our afflictions. What appearance is ther (saith the flesh) that we are the children of God? Our goods are violently taken from vs, our possessions are confiscated, & our offices & estates are taken away. We are driuen out of our country, yea from country to country like vagabonds: we are hated of father & mother, and of our kinsfolke and friends we are drawn & kept in prison: we are derided and brought into extreame calamities & miseries: we are as sheepe of the shambles, appointed to the sword, to the galloves, and to the fire: To be short, we see nothing but the signes of the wrath and the curse of God vpon vs. And that which more is, the Church which we haue said was the kingdome of Christ, & the house of God, how is it assailed by the mightie men of this world? whom also we see to come to the end of their enterprises, to  
oppress

oppreſſe, tread vnder foote, rent and ſcatter this Church, exerciſing all crueltie againſt it as hungry wolues vpon a flocke of ſheepe, forſaken of their ſhepherd. They triumph in their victories, and we hang downe the head & weepe, bowing downe our necks vnder the yoke of afflictions. They increaſe in riches, and wee conſume in pouertie: they are aduanced to honours and dignities, and wee are deſpiſed as rebels, and wicked and ſeditious people. See what the fleſh ſaith: and yet theſe are but diſcourſes and complaints of great ignorance or infirmitie. For what is that which troubleth and offendeth vs in this condition and eſtate? Euen that whereby wee ought rather to bee confirmed, in the aſſurance that wee are the children of God, and indeed happy. Firſt, If God had promiſed to entreat his childrē in this world delicately, and to ſet thē vp in riches & high eſtate, wee might haue ſome occaſion to doubt whether we were the children of God, all calamities and afflictions quite contrary falling vpon vs. But ſeeing it is ſo, that

## *Of the Markes*

2. Tim. 3. 12

the holy Ghost hath foretold vs both often and manifestly, that the Children of God should bee afflicted, and that those that would liue faithfully in the feare of God in Christ, shall suffer persecution; this persecution and affliction ought rather to serue vs for a signe that wee are the children of God.

Moreouer, if the most excellent Seruants and children of God haue alwayes beene most afflicted: Afflictions ought not to make vs doubt of our Adoption and Saluation, except wee will call in doubt the saluation and felicitie of those, whom we confesse to be the very blessed children of God: Especially, if afflictions doe serue greatly to pull our hearts from the Earth, and to lift them vp into Heauen, to purifie our faith as Golde in the fire, and to fashion vs into a true obedience of God. Then the vtility and profit which cometh vnto vs thereby, ought to serue vs for a sufficient prooffe, that in afflictions God sheweth himselfe to be our Father, hauing care of our welfare, & Saluation. And yet more, seeing the ta-  
king



King away of our goods temporall, shall bring vs forth an eternall treasure in heauen, the mockeries and reproches shall bee turned vnto glorie before God, the teares into ioy, our sufferings into comforts: Who is hee that will not confesse, that such afflictions proceede from the very loue of God towards vs? To bee short, seeing that God, strengthening vs in the midst of the fires of tribulations, sheweth in our infirmitie, his might and bountie, and seeing (when wee suffer for his name) he maketh vs witneses of his truth: our afflictions are (as it were, stages from whence he maketh his owne glorie to shine, and giueth increase vnto ours. So farre off is it then, that beeing afflicted, wee should be troubled or offended, that contrariwise those troubles ought to serue vs for an assurance, that wee are the Children of God: whereof that wee may bee the better resolved, we will treat of these points more at large.

## Of the Markes

*That the afflictions that happen vnto vs, hath  
beene foretolde, and therefore they ought  
to confirme vs in the assurance of our A-  
doption.*

### CHAP. VII.



Gen. 3. 15.  
Prophecies  
of the olde  
Testament.

HE holy Ghost hath  
at all times foretolde  
and testified by sun-  
dry & manifest sen-  
tences, that the chil-  
dren of God should  
bee persecuted and  
afflicted in this life, yea, in such sort,  
as the first afflictions should bee but the  
beginnings of greater; and that passing  
one euill, they should prepare them-  
selues to indure others that should fol-  
lowe as the waues in the Sea. God from  
the beginning of the world, hauing pro-  
nounced that hee would put enmitie be-  
tweene the seede of the woman, and the  
seede of the Serpent, hath aduertised vs,  
that as long as there shal be diuels in the  
world, and children of God, they must  
vnderstand, that such enemies will im-  
ploy

ploy all their strength and means to persecute them : As this also is represented in the Reuelation , in that which is saide by S. *Iohn*, that the olde serpent not being able to deuoure the Son of God, nor the body of the Church, was very angry, and went to make warre with the rest of her seede which kept the Commaundements of God , and which had the testimony of Iesus Christ. Likewise God hauing promised seede vnto *Abraham*, and added, that it should bee as the Starres of the heauen. He told him by and by, that it should be afflicted, saying : Know thou for a certaine , that thy seede shall dwell and serue in a land that is not their own, and shall bee afflicted foure hundreth yeares. And that which is more, he confirmeth this aduertisement, by a vision or notable signe, commaunding him to diuide in peeces an Heifar, a Ramme, a hee Goate , a Turtle, and a Pigeon ; and sending a flight of Byrds vpon the dead carkases cut in peeces , hee shewed him, that his seede (by the greatnes of affliction ) should bee like vnto dead carkases,

Reuel. 12.

Gen. 15. 13.



Plal. 34. 20.

Prophecies  
of the newe  
Testament.  
Mat. 10. 16

cut in peeces, and exposed for a praye  
vnto the Birdes. *David* in a fewe words  
sheweth this condition to bee common  
to all the Children of God, saying, that  
the afflictions of the righteous are ma-  
nie. And in how many sorts, and in how  
many places, haue the Prophets foretold  
of the afflictions that came vpon the  
ten Tribes of *Israel*, carryed after Cap-  
tiues into *Assyria*? In like manner of the  
kingdom of *Iuda*, the destruction of the  
Temple, the sacking of the Cittie, the  
massacre of a great part of the people,  
& the captiuitie of the rest, by the space  
of seauentie yeares in *Babylon*. Aboue  
all, *Iesus Christ*, who is the wisdom of  
G O D, how often hath hee fortolde the  
afflictions of his faithfull Seruants, and  
members of his Bodie? *Beholde* (saith  
hee) to his Apostles, *I send you as Sheepe  
amongest Wolues. Yee shall bee deliuered  
vnto the Consistories, and whipped in the  
Synagogues. Yee shall bee hated of all men  
for my Names sake. If they haue called  
the maister of the house Beelzhub, how  
much more his Seruants? I am not come*

to bring Peace vppon the Earth , but a *Mat. 16. 24.*  
*Sworde.* If anie will followe mee , let him  
 renounce himselfe , and take vp his Crosse  
 and followe mee. They shall deliuer you  
 to bee punished , and shall slaye you. If they  
 haue persecuted mee , they will also persecute *Mat. 24. 9.*  
 you.

Againe , Verilie , Verilie , I say vnto *Ioh. 16. 2.*  
 you , that yee shall weepe and lament , and  
 the World shall reioyce. Yea , hee com-  
 pareth the faithfull vnto a woman which *Ioh. 16. 21.*  
 trauaileth of Childe.

True it is , that the wicked are also  
 tormented in their course. But Iudge-  
 ment, sayeth Saint *Peter*, must beginne *1. Pet. 4. 17.*  
 at the house of GOD. And of this  
 Iudgement it is that Saint *Paul* dooth *2. Thes. 3. 7*  
 speake, saying : that wee are ordayned  
 to bee afflicted, which hee dooth con-  
 firme by a Sentence full of Comfort , *Acts. 14. 22*  
 saying : That by manie Tribulations  
 wee must enter into the Kingdome of  
 Heauen. Againe, all they that will liue *2. Tim. 3. 12*  
 godly in Christ, must suffer persecution.  
 Bnt aboue all, that is to bee noted, that  
 hee sayd in another place : I reioyce, and

**Col. I. 24.**

fill vp in my selfe that which wanted of the sufferings of Christ : meaning by Christ, all the faithfull, with their head : and shewing that God hath ordained a certaine measure of passions for this Christ, and consequently to euery one of his members his portion, which he must suffer , to accomplish the passions of Christ. Now this is not without great reason , that the holie Ghost hath so carefully, and in so many sorts and manners foretolde, that the children of God should be afflicted. It is to this ende, as Iesus Christ himselfe teacheth his Apostles, that wee should not be troubled or offended, when wee see the faithfull to bee spoyled, chased away, imprisoned, mocked, and murthered , that then wee should remember that it was told vs before. And that it commeth not to passe by fortune or chaunce, nor by the absolute will of men that we are afflicted: But by the appointment of God the Father, and that this is the entertainment which hee hath ordained for his Seruants and children. But our flesh doth Iudaiz too much

**Ioh. 16. 1.**



much in that behalfe. For as the *Iewes* in old time, looking for a *Messias* triumphing in the world, were offended at his humilitie and base estate, & so at the crosse of Iesus Christ, and therefore reiected both him and his doctrine: euen so our flesh at this day doth still imagine a Gospell of veluet agreeable to their desires, and a kingdome of Christ that were of this world. See now why it is troubled and offended, deriding a Christ crowned with Thornes, bearing his Crosse vpon his shoulders, and laying it vpon all those that will be the children of God with him. But if the *Iewes* had well weighed that which *Esay* foretold of the *Mes-* *Esay. 53.*  
*ias*, That he should grow vp as a roote out of a drie ground, That he should haue in him neither fashion nor beautie to be desired. That he should be despised and reiected of men; a man so afflicted and accustomed to sorrowes, that men should hide their faces from him, so much should he be contemned; That he should be oppressed with iniurie, afflicted, and led to the slaughter as a Lambe. To be short,

## Of the Markes

Zach. 9. 9.

Dan. 9. 26.

Rom. 8. 17.

Luke. 2.

short, that he should be numbred among the transgressors. Also that which *Zacharie* saith; Behold the King cometh to the humble, riding vpon an Ass. And that which *Daniel* saith, That the Christ should be cut off, and should not be. If, I say, the Iewes had well weighed these Prophecies, and many other like thele, touching the abasement and afflictions of Christ: so farre off is it, that they would haue reiected him, that on the contrarie, they would haue knownen by the accomplishment of those things that were foretold of him, that he was indeede the *Messias* promised. In like manner, if we would carefully meditate on that which the holy Ghost hath forespoken of our condition, and that we must be comfortable vnto the image of Christ, suffer and die with him: the tribulations which accompany the profession of the Gospell, should be vnto vs signes and testimonies, that we are Christians and the Children of God.

When the Angell shewed vnto the Shephards the natiuitie of Iesus Christ, saying

saying, I shew vnto you great ioy, that this day is borne to you a Sauour in the Citie of *Dauid*, which is Christ the Lord: He addeth, you shall haue these signes, ye shall finde the childe wrapped in swadling cloathes, and laide in a manger. Now, if these Shepheards (being come to *Bethlehem*) had found the holy Virgin in an honourable pallace, and the childe in a magnificall and royall cradle, had they not had iust occasion to doubt of the tidings of the Angell, this estate not agreeing with the signe that he had giuen? But hauing found the Childe in poore estate in a maunger, as the Angell had foretolde, they were confirmed to belecue, that it was the *Messias*.

Euen so, God hauing reuealed vnto vs by his Word, that he hath chosen vs to be his Children, hauing sealed it in vs by the testimonie and effects of the vnction of the holy Ghost: and hauing also giuen vs the marks in this, that he hath made vs the members of his Church:



## Of the Markes

Church : he hath foretolde, and hath also giuen one signe more of our adoption, that we shall be reproached and persecuted. If then the world did make much of vs, loued and honoured vs, we might after some sort doubt of the word of God, and of our election and adoption. But seeing the accomplishment of that, that was foretold vs, we ought to be so much the more confirmed in this assurance, that we are not of the world, but appertaine to our God. And this is it that Iesus Christ told his Apostles, saying;

*If ye were of the world, the world would love his owne : but now because I haue chosen you out of the world, the world hateth you. If we aske the way to goe to any place, & that one tell vs (for a signe of the right way) that it is at the beginning durtie, and afterward ful of hils, we wil leaue the other waies which seeme straight, dry, faire and easie : and finding in that way which we take, durt and hils, foretolde and giuen vs for a signe, we will be so much the more confirmed, that we are in the right way.*

Ioh. 15. 19.

So the holy Ghost hauing foretold, *Acts. 14.*  
that through many tribulations we must  
enter into the kingdome of heauen, and  
that the way leading to eternal life is nar- *Mat. 7. 13.*  
row and difficult : If we finde the way of  
the Gospell narrow and full of troubles,  
let vs acknowledge that we are in the  
right way to the kingdome of Heauen, &  
that we ought therefore to be so much the  
more confirmed in assurance that we are  
the Children of God.

*That the Children of God haue alwaies  
beene afflicted, and yet still beloned of  
God.*

CHAP. VIII.



His that the Holy Ghost  
hath fore-spokē, that the  
cōdition of the children  
of God is to be afflicted,  
hath by experiēce beene  
found to be true in all a-  
ges, whether we consider  
the people and Church of God in the  
whole body, or speake of it particularly  
in

## Of the Markes

Examples  
of the afflictions of the  
church during the  
time of the  
old testamēt.

Exo. I. 14.

Exo. 1. 18.

Exo. I. 22.

in the members of it. How long & grievously, was the people of *Israel* afflicted in *Egypt*? *Moyſes* reciteth, that their life was vexed bitterly through grievous servitude, and that all the service wherein they served was tyrannous, *Pharaoh* intending to destroy them, and to root them out by travail and excessive labor. And not so being able to come to his purpose, neither yet by the commandment made to the Midwives, to slay secretly all the male children which should be borne: at the last he appointed certaine of the *Egyptians* his subjects to be their hangmen openly. Whereby also when *Moyſes* was borne, his parents having hid him sometime with great feare, they were at the last constrained (for the avoyding of the furie of these hangmen) to put him out into the brinck of the river, as abandoning him vnto death. Could there be any more barbarous cruelty vsed to any people? And yet did they still continue to be grievously afflicted fourescore yeares after the birth of *Moyſes*. So that it is not without a cause



cause that the Lord called *Egypt* the house of bondage, and an iron furnace. *Exo. 20. 2.*  
*Deu. 4. 20.* The which also he confirmeth, appearing to *Moyſes* in the middeſt of a burning buſh, ſaying, I haue ſeene the affliction of my people: They were not ſo ſoone in the way to depart out of *Egypt*, but they were purſued by the armie of *Pharaoh*, hauing the ſea before them, and the mountaines on their ſides, and ſo ſeeing preſent death before their eies, they did eſcape the hands of *Pharaoh*, in paſſing ouer the Sea on drie foote. *Exo. 14. 9.*  
 Then they entred into the horrible and fearefull deſarts: and going three daies through the deſarts, they found no water, the firſt that they found was ſo bitter, that they could not drinke it: They were aſſailed of enemies, vexed with fierce ſerpents, and inflammations vnaccuſtomed, and wandered vp and downe fortie yeares in thoſe deſarts, liuing by Manna and water. *Exo. 15. 22.*  
*Num. 21. 6.*

In the time of the Iudges, how oft was the people of God brought vnder the ſuell tirannie of diuers enemies? Vnder  
 the

## Of the Markes

- the raigne of *Manasses* King of *Iuda*, there was such persecution against the  
**2.King.21.** faithfull, that *Ierusalem* was filled with  
**16.** blood, from the one end to the other. But about all, it was vnkindly handled both before and during the Captiuitie  
**2.King.25.** of *Babilon*. The Citie of *Ierusalem* was taken and sacked, the temple of God spoiled, burnt and destroyed. He that escaped the pestilence, famine, and the sword, was  
**Ier.39.&** transported into *Babilon*, among the  
**52.** dolators their enemies, and plunged into all miseries and calamities, and that by the space of threescore and ten yeares, as  
**Ier.25.12.** it was foretold. The Prophet *Esay* doth sufficiently set before vs their miserable  
**Esa.46.7.** estate, calling the Iewes, persons despised, an abominable people, seruants to  
**Esa.41.14.** Lords, wormes of *Iacob*, the dead men of *Israel*, people afflicted, ouerwhelmed  
**Esa.54.11.** with tempests, without any comfort. Are they returned out of this captiuitie into *Iudea*? There they were vexed of their enemies: and about all, how many horrible cruelties did they endure by *Antiochus*, *Herod*, and other tyrants?

Let vs also see what complaints the people of God make of the calamities that befell them by the *Assyrians*, or (as other thinke) by this *Antiochus*, saying: *O GOD*, the Heathen haue entered into thine inheritance, they haue polluted thy holie Temple, and haue brought Ierusalem to a heape of Stones. They haue giuen the deade bodies of thy Seruants for meate to the Fowles of the Ayre, and the flesh of thy Saintes to the Beasts of the Earth: they haue shed their Blood like Water, on euery side of Ierusalem, and there was none to burie them. Wee haue beene a reproache to our neighbours, and a mockerie, and a derision to those that are about vs.

*Psal. 79.*

And againe, Thou hast put vs (*O Lord*) farre from thee, as Sheepe to bee eaten, and thou hast scattered vs among the Heathen. Thou hast solde thy people without gaine, and doest not encrease their price. Thou hast smitten vs downe into the place of Dragons, and hast covered vs with the shadowe of death.

*Psal. 44.*

Also comparing the Church to a Vine: therefore (saith he) hast thou broken downe

*Psal. 80.*



## Of the Markes

her hedges, that all they that goe by, plucke off her grapes? The Boare out of the wood hath destroyed it, and the wild Beasts of the field haue eaten it vp. It is burnt with fire and cut downe. To bee short, wee may behold the estate of the Church in these

**Psalm, 129.** wordes: *Let Israel nowe say, They haue often-times afflicted mee from my youth, they haue often-times vexed mee. The Plowers haue plowed upon my backe, and made long furrowes.* In like manner,

**Examples of the afflictions of the Church, since the time of the Newe Testament.**

after the Ascension of Iesus Christ into Heauen, hath not the Church bene and that continually, persecuted, and extreameley afflicted? as may appeare by the Booke of the Actes of the Apostles, and by the Ecclesiasticall Histories, in the very which, a man may note ten generall Persecutions, which were kindled in all the quarters of the earth by the publike Decrees of the Emperours, besides those that were particular, which were made in diuers places by the Gouvernours, or seditions of the people. It is a horrible thing to thinke and almost Incredible, of the blood which

which was then shed, and of the desolations of cities, yea, and of some whole Prouinces. For as the Church was then spread ouerall the Worlde, so in all the kingdomes of the Earth this fury of persecution was kindled. It was enough for anie to confesse that they were Christians, and they should bee slaine by thousands. Among other persecutions made by *Hadrian* Emperour of *Rome*, in the ninth yeare of his Empire, hee caused ten thousand Christians to be crucified, in *Armenia*, *Dioclesian* and *Maximinian*, hauing enterprised to constrain the Christians, by all manner of torments and cruelties, to renounce their Religion, and to Sacrifice to the Idols, they forced them after a fashion so furious, that in the space of seuentene dayes, there were thirty thousand put to death, and as manie or more chayned, and carryed to the mettalls, a torment resembling after a sort, the punishment of the Gallies at this day. In those dayes such cruel-  
*Trenios* vppon the  
*Riuer Mosel*, that the riuer was red with

*Henrie of Erford.*

*Oros. li. 7. chap. 25. Vrsperg.*

*Vincent. in his mirrour. lib. 12. ca. 136*

## Of the Markes

the bloud of the Christians being slaine. The Booke intituled, *Fasciculus temporum*, witnesseth that the Christians that were in *England*, were all put to death. To be short, whole townes were burned with their inhabitants, for the hatred of Christian Religion.

Euse. li. 18.  
cap. 11.

As touching the varietie of the sorts of torments and cruelties, the Diuell surmounted himselfe in deuising them: Some were cut in peeces: Some were tormented with stripes of rods, euen to the bones: Some were cast to the Lyons, to the Beares, and to the Tygers, to be deuoured: Some were couered with Beasts Skinnies, to be torne in peeces of Wolues and Dogs: Some were burned quicke: Some were broyled vpon grid-dirons: Some were crucified: Some had their bodyes dropped on with burning pitche and boyling lead: Some were drawne vpon the Pauement of the streetes: Some were dashed against the stones: Some were tumbled down headlong from high places, and into riuers: Some they smothered with smoake proceeding



ceeding from a small fire : Some had their intrailles pearced with sharp stakes : Some were throwne into Lyme Killes : Some were slain with the stripes of slaues and lead : Some had sharpe reedes thrust betweene their nailes & their flesh : Some had red burning plates put vnder their arme-pits : Some were scorched quicke, and then sprinkeled with vinegar , or powdered with Salt : Some were set vp quicke vpon forkes , and suffered to dye of hunger or thyrst. And those that could escape into the desarts and mountaines, eyther they dyed of hunger, or of thirst, or of colde, or they were deuoured of wilde Beasts , or slaine of thecues, or carryed away slaues, to the *Barbarians*. Now , although these examples ought to suffice, to make vs vnderstand what the condition of the Church hath alwayes beene , and so consequentlie, of the Children of God : wee will yet notwithstanding , set foorth some particular examples of those that haue beene the most excellent Seruants and Children of God. *Abel* hauing offered

## Of the Markes

Examples  
of particular  
members of  
the Church,  
afflicted in  
the time of  
the Olde  
Testament.

Gen. 4.

Mala. 1. 2.

Gen. 28.

Gen. 31.

Gen. 32.

vnto God a more excellent Sacrifice  
then *Caine*, and so receiuing the testi-  
monic that hee was iust, was mischie-  
uously and fraterously murdered by his  
brother. Among the Patriarches, let  
vs consider the afflictions of *Iacob*, be-  
loued of God : After hee had beene  
long time in feare of the threatnings of  
his brother *Esau*, at the last he was con-  
strained to forsake his Fathers house.  
Beeing with *Laban* his Vnckle, hee ser-  
ued him the space of twentie yeeres,  
feeding his flockes, induring the colde  
of the night, and the heate of the day.  
In the meane time hee receiued so ma-  
nie iniuries at the handes of his Vnckle  
that hee resolved with his Wiues, the  
Daughters of *Laban*, to steale away from  
him, and to depart without bidding  
him farewell. Hee beeing thus (as  
were) fled, hee was pursued of *Laban*,  
prouoked to anger, and determining to  
vse him violently, if God (as himselfe  
confesseth,) had not forbidden him.  
Hauing escaped his hand, hee fell into a  
new and horrible feare, for the comming  
and

And meeting of his brother *Eſau*, fearing  
 (as he ſheweth by the prayer which hee  
 made to God ) Leſt hee would ſlay both Gen. 35. 22  
 him, his Wiues, and Children. His eldeſt  
 ſonne committed adultrie , and that not  
 with a ſtraunge woman, but with his fa-  
 thers owne Concubine. His Daughter is  
 rauished and defiled. His Children pro- Gen. 34.  
 phane Circumciſion, the ſacred ſcale of  
 the couenant of God, making it to ſerue  
 to murther, as they did all the inhabi-  
 tants of *Sichem* , who asked nothing of  
 them but friendſhip. Gen. 35.

By this cruelty more then barbarous,  
 they expoſed their Father , themſelues ,  
 and all their houſe, to manifeſt daunger  
 of vtter rooting out by their neighbors,  
 if God had not helde them backe. His  
 owne children, hauing ſolde their bro- Gen. 37.  
 ther *Ioſeph* , they made their Father be-  
 leeue that hee was deuoured of wilde  
 beaſts. Being preſſed with famin, he ſent  
 his Sonnes into *Egipt* , to get Corne :  
 whereby *Simcon* beeing kept priſoner , Gen. 42.  
 he vnderſtood that there was no hope of  
 his deliuary, but in ſending his yongeſt  
 ſonne



## Of the Markes

Gen. 47. 9.

Exod. 2.

Acts. 7. 25.  
Exod. 2.

sonne *Beniamin* : which was, as it were, to take away his Soule. What manner of life then is this of the good Patriarch but continuall anguishes and afflictions as himselfe confelleth, saying vnto *Pharaoh*, that the dayes of his Pilgimage were fewe, and euill. Among the Prophets, let vs take *Moyse*, to whom God shewed himselfe more familiarlie. When he was yet a little Infant, hee was put forth and abandoned vnto death: beeing after come to the age of fortie yeares, and feeling that God had ordained him to deliuer his people of *Israel*, hee began to exercise his vocation, in slaying the *Egyptian* : wherevpon hee was constrained to forsake the Court of *Pharaoh*, and to flie. And withdrawing himselfe into the Land of *Madian*, hee serued *Iethro*, feeding his sheepe the space of fortie yeares : Hee, I say, that was taken for the Sonne of *Pharaohs* Daughter, that might haue enjoyed the riches and pleasures of *Egipt*. Beeing after returned into *Egipt*, by the Commaundement of God, to deliuer the people

people of *Israel*, incontinently so soone  
as he began to exercise his charge in  
speaking to *Pharaoh*, the *Israelites* be-  
ing more afflicted than before, tooke  
occasion to murmur against him. Ha-  
ving conducted the people to the Red Exod. 14. 1.  
Sea, againe they rose against him with  
dangerous complaints. And finally, ha-  
ving retired themselves into the desert,  
he was in continuall trouble, anguish  
and torment, for the plaints and murmu-  
ring of the people, for the enuie of his  
owne brother and sister: but aboue all, Num. 12. 1  
for the vengeance that God executed  
vpon his people, and specially for their  
sins, as when they made the golden calfe: Exo. 32. 19.  
And this hauing continued the space of  
fortie yeares, at the last he dyed in the Deu. 34.  
desert without entring into the land of  
promise. We may to this purpose set  
downe many other notable examples,  
as of *Iob*, *David*, and others. But as eu-  
erie one may note their great and fundrie  
afflictions by the reading of the Sa-  
cred Histories, so it shall suffice to set  
forth this which the Apostle writeth  
to

## Of the Markes

**Heb. 11. 35.** to the *Hebrewes*, speaking of diuers of the faithfull, and seruants of GOD. Some (saith he) were racked, and would not bee deliuered, to the end that they might obtaine a better resurrection. Others were tryed with mockings and stripes: yet and by bands and imprisonment. They were stoned, they were hewen asunder, they were tempted, they were slaine with the Sword, they wandered vp and downe in sheepes skinnes, and in goates skinnes, being destitute, afflicted and tormented, of whom, the world was not worthie, wandering in Desarts and in Mountaines, and in deepe pits and caues of the earth. And

**Examples of the children & seruants of God afflicted vnder the new Testament.** touching the examples of the Children and seruants of God, which haue bene since the comming of Christ in the flesh, hee alone may and ought to suffice, for as much as we must bee fashioned like to his Image, and follow his steps.

Now, this Prince of glorie making his entrance into this world, created and maintained by him, found no place in the Inne, it pleased him to be borne



in a Stable, and to bee laide in a man-ger in stead of a cradle. By and by after, *Herod* sought to slay him: for the which cause he was carried into *Egypt* by *Joseph* and *Marie*. And what puer-  
 tie (trow ye) indured hee there? Is he returned into *Iudea*? there hee passed his life vntill he was thirtie yeares old, in the abiect and base estate of a Car-  
 penter: Did he begin his charge? after he had fasted fortie daies and fortie nights, he was hungrie, and had not whereof to  
 eate in the Desart. During these fortie daies and fortie nights, he was assailed of *Sathan* and tempted, and finally, indured those three mightie assaults recited of the Euangelists. He suffered puer-  
 tie, not hauing one pillow to rest his head on, and liued by almes.

Hee was violently pressed with in-  
 iuries, beeing called Glutton, Drun-  
 karde, Deceiuer, and one possessed  
 with Diuels. Hee was carried violent-  
 ly to the toppe of a mountaine to  
 throw him downe headlong. He was  
 betrayed of one of his owne Apostles:

He

## Of the Markes

**Ioh. 7. 20.**

**Luk 4. 29.**

**Mat. 26.**

**& 27.**

**Act. 9. 16.**

**2. Cor. II.**

**23.**

He was taken Prisoner, spet on, Battered, Beaten, Mocked, Scourged, crowned with Thornes. Hee was condemned to die, and hanged vpon a Crosse betweene two Theeues. And besides these persecutions and outward torments, what anguishes did hee feelee when he sweet Blood and Water for distressed and feare? When hee cast his face vpon the earth, and when hee cryed on the Crosse, *My God, my God, why hast thou forsaken mee?* Let vs adde to this example, that of Saint Paul, that vessell of Election. When hee was converted, Iesus Christ said vnto him, that hee would shew him what hee should suffer for his name. And so it came to passe, as he himselfe doth briefly recite, making comparison of his owne person, with some of the false Apostles: Are they the ministers of Christ? *I am above them, in trauailes more abundant, in stripes more than they, in prisons more, in deaths often. Of the Iewes I haue receiued (saith he) fise times fortie stripes saving one, I haue beene three times beaten with rods,*

*once*

once I was stoned, three times I haue suffered shipwrack: night and day haue I beene in the deepe Sea, in iourneyes often, in perills of flouds, in perills of Theeues, in perills of mine owne Nation, in perills of the Gentiles, in perills in the Cittie, in perills in the Desarts, in perills in the Sea, in perills among false Brethren, in Labour and Trauaile, in Watching often, in Hunger and in Thirst, in Fasting often, in Cold and Nakednesse: besides the things that happen to me without, there is that which combereth me euery day, even the care that I haue of all the Churches. Now let vs apply these examples to our purpose.

When the Church is persecuted, and the members thereof afflicted, the flesh calleth in doubt, whether we be the true Church and children of God or no. But what afflictions indure we, that the most excellent Seruants and Children of God haue not suffered before vs, as it appeareth by the examples here before alledged. And where is it that we finde, that troubles and the crosse are markes of

The vse of  
the afflictions  
of the  
Church, and  
of the mem-  
bers there-



## Of the Markes

of the false Church, and of the Children of the World, and not rather the contrarie, as it hath beene shewed about. The people of *Israel* being so grievously afflicted in the Captiuitie of *Babylon*, and that for their sinnes, God

**Isay. 41. 8.**  
& 49. 25.

*Esay* calleth them his welbeloued ones and his Elect: and protesteth that he can lesse forget them, than the Mother her Childe. And that he had them given in his hands, hauing them alwaies before his eyes. And speaking of them

**Ezech. 11.**

to *Ezechiel*, hee saith: *Thy Brethren* 15. *thy Brethren, the men of thy Kindred*

Hee contenteth not himselfe to call them once his Brethren, but doubleth the word, saying: *Thy Brethren, thy Brethren*: and addeth, *men of thy kindred*, that he should not thinke, because they were in this miserable condition, that they were cast off of God, but that he should acknowledge them for his Brethren. In like manner, the holy Ghost speaking of those that were murdered and cast to Wilde Beastes calleth them the Seruants of God, and

**Psal. 79. 2.**

faithful ones. The Apostle to the He-  
 brewes, speaking of the Faithfull which  
 were tormented and afflicted after sun-  
 der manners, and cruelly put to death,  
 saith: That the world was not worthie of Heb. II. 38.  
 them. It is as if he should say, that they  
 being the welbeloued children of God,  
 and brethren of Iesus Christ, the world  
 full of abominable people, was not wor-  
 thie that they should be conuersant and  
 be any more among them. And so far off  
 was it, that S. Paul entred into doubt of  
 himselfe for his troubles, that cōtrariwise  
 he alledged them, to prooue that he was  
 a more excellent seruant of Christ, than 2. Cor. II.  
 the others, hauing endured more than 23.  
 they al. And if this sentence pronounced  
 by the father touching Iesus Christ, This  
 is my welbeloued sonne in whom I am Mat. 17. 5.  
 well pleased, be true, euen then when he  
 sweat blood and water for distresse, and  
 then when he thought he was forsaken  
 of God, so as being in this Hell, he con-  
 tinued still the dearely beloued Sonne Luke. 9. 31.  
 of GOD: what occasion haue we then,  
 when wee are afflicted with our Head,  
 to

## *Of the Markes*

to doubt of our adoption ? Let vs  
before vs the great number of faithfull  
which were before the throne, and in the  
presence of the Lambe, cloathed with  
long white robes, holding Palmes of  
victorie in their hands : and let vs vnderstand by the testimonie of the holy  
Ghost, who they bee. These are they  
(saith he) which are come from great  
tribulation, and haue washed their long  
robes, and haue made them white in the  
blood of the Lambe. Therefore are  
they before the Throne of God, and  
serue him day and night in his Temple.  
And he which sitteth vpon the Throne  
will ouershadow them ; they shall nei-  
ther haue Thirst nor Hunger, and the  
Sun shall beate vpon them no more, nei-  
ther any heat: for the Lambe which is in  
the midst of the Throne shall gouerne  
them, and leade them to the fountaines  
of liuing waters, and God shall wipe  
away all teares from their eyes. When  
*S. Peter* exhorted his Disciples to con-  
stancie, saying: That they know well, that  
the same afflictions were accomplished

*Reu. 7. 9.*

*1. Pet. 5. 9.*



the company of their brethren, which  
 ere in the Worlde. And when Iesus  
 Christ saide to his Apostles, *Yee are hap-  
 py when you suffer injuries and reproches,* Mat. 5. 12.  
*for so have they persecuted the Prophets  
 which were before you..* The intention  
 neither of Christ nor of Saint Peter, was  
 to set before them the comfort of mi-  
 serable persons, as it is sayde, to haue  
 companions in their miseries, but rather  
 to shewe them, that the afflictions which  
 they endured, were proper to the Ser-  
 uants and Children of God, and that  
 therefore they ought to comfort them-  
 selues, beeing honoured with the Liue-  
 ric of their other brethren, and mem-  
 bers of Christ, yea, the most excellent  
 seruants of God, as the Prophets were.  
 And indeede, seeing those whome God Rom. 8. 28.  
 had foreknowne, those hee hath Prede-  
 stinate, to bee fashioned like vnto the  
 Image of Christ. Let vs not doubt (for  
 so Saint Paul saith) that it is a true say- 2. Tim. 2. 11  
 ing, that if wee dye with him, wee shall  
 liue also with him: and if wee suffer with  
 him, wee shall also raigne with him. Let

L

vs

## Of the Markes

**Ioh. 15. 20.** vs remember the saying of Christ to his Apostles : *The Seruant is not aboue his Maister: If they haue persecuted mee, they will also persecute you : If the worlde hate you, knowe that they haue hated mee before you.* And this should bee a thing mon-

**Ioh. 15. 18.** strous to see, vnder a head crowned with thornes, members handled delicatelie. Shall wee doubt then of our apoption, beeing called vnto the same condition which the well-beloued Sonne of God tooke vpon him, going to the enioying of his glorie? Will wee refuse to follow him, ascending vp by the Crosse into his Kingdom? He hath suffred (saith *S. Peter*) leauing vs an example that wee should

**1. Pet. 2. 21.** follow his steps. Let vs not then thinke it strange, as hee saith in another place **1. Pet. 4. 12.** when wee are as in a Furnace, for our tryall, as if an vnwonted thing had come vnto vs. But rather, in as much as wee communicate with the afflictions of Christ; Let vs reioyce, that when his glory shall appeare, wee also may reioyce with gladnes.

Now let vs vnderstand how he addeth, that

at suffering iniurie for Christs sake, we  
 e happie: for as much as the Spirit of  
 God, which is the spirit of glorie, resteth  
 vs, and the feeling which we haue, cau-  
 th vs to glorifie him, although of the  
 blind world he is euill spoken of; Seeing  
 then the heauenly Father hath vouchsa-  
 ed vs such loue, that wee are called the  
 Sonnes of God, though the world perse- 1. Ioh. 3. 1.  
 cute vs, because it knoweth neither the  
 Father nor vs: Let vs say boldly with S.  
 John, we are now the childrē of God: And  
 although it doth not yet appeare what we  
 shall be, yet we know (as also hee addeth)  
 that when Christ shall appeare, wee shall  
 be like vnto him, for wee shall see him as  
 hee is. Let vs bee contented to be dead Col. 3. 3.  
 in this world, & to haue our life hid with  
 Christ in God, heeing assured that when  
 Christ our life shall appeare, we shall al-  
 so appeare in glorie. If the Diuell will  
 gather of our afflictions, that wee are not  
 the children of God; let vs say boldlie,  
 that hee is a lyar, or let him first plucke  
 out of the rancke of God his Children,  
 the Martirs, the Apostles, the Prophets,



## *Of the Markes*

and other of the best and most approoued children and seruants of God, which haue beene afflicted as well as wee, and more then wee: Euen the holie Virgin, and Christ himselfe. But rather seeing that wee beare their Liuerie, let vs acknowledge our selues the Children of God with them, and let vs say (with a holie resolution) with Saint *Paule*, that

**Rom. 8. 38.** *There is neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor thinges present, nor thinges to come, nor height, nor depth, nor anie other creature, which can separate vs from the loue of God, which hee beareth vs in Iesu Christ our Lord.*

*That the faithfull haue the common afflictions of the children of Adam, because of the excellent fruits of them, testimonies of their adoption, and of the loue of God toward them.*

CHAP. IX.



O be yet better confirmed in this truth, let vs now consider how the Afflictions theſelues, euen thoſe that are common to the Children of A-

am, ſerue for our profite and Saluation. **I. Fruite, to**

First, for as much as the reliques of ſinne abide ſtill, euen in the moſt perfect in this life, which maketh them hardened in their faults, and inclined to offend God: Wee haue neede of helps, to be waked, to be humbled, and drawne from our ſins, to keepe vs in the time to come, and ſo to diſpoſe vs to a perfect obedience, holy & acceptable vnto God. **I. Fruite, to awake vs out of our finnes.**

And to this ende tend the Afflictions of the childrē of God, which for this cauſe are called chaſticements, corrections, & medicines of our ſoules. The children of *Iacob* hauing committed a deteſtable crime in ſelling their brother *Ioſeph*, but they neuer thought of it, vntil that being in *Egipt*, preſſed with reproches, and imprisonment, they called to mind their

Gen. 42. 21.

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2. Chro. 33.

sinne, saying one to the other, surely we haue sinned against our brother: for we saw the anguish of his soule, when he besought vs, and wee would not heare him: and therefore is this trouble hapned vnto vs. *Manasses* king of *Iuda*, hauing set vp Idolatry againe, persecuted those that would purely serue the Lord, so as *Ierusalem* was full of bloud, and hauing shut his eares to the admonitiōs of the Lord, at the last was taken by the armie of the king of the *Assyrians*, bound with manacles, fettered in chaynes, and carryed prisoner into *Babylon*. Then, being in affliction, hee was exceedingly humbled before God, hee prayed to the Lord, and was heard, and carryed back vnto *Ierusalem*. Then he pulled downe all idolatrie, reformed the seruice of God, and commanded *Iuda* to serue the Lord, the God of *Israel*. Yea, the poore Pagan marryners, of whom the history of *Ionas* maketh mention, seeing the continuance of the Tempest, concluded to cast lottes, to know who was the cause of this affliction; and God making it to appeare that



It was the sinne of *Jonas* : thereof is come  
 a common prouerb in a dangerous tem-  
 pest, that there is some *Jonas* in the ship.  
 And this proceedeth of a feeling, and ap-  
 prehension of the prouidence & iustice  
 of God : this little sparke yet still remai-  
 ning in man of the Image of God, wher-  
 by we thinke that it is he that afflicteth,  
 that he is iust, and doth nothing but iust-  
 ly, and so, that afflictions, are corrections  
 of our sinnes. Therefore *Jeremie* iustly  
 reprocueth the blockishnes of the peo-  
 ple of *Israel* in this, that being afflicted,  
 no man said what haue I done? See now  
 why God, to make vs more liuely fee-  
 le his iudgements, & to the intent to wake  
 vs vp, and to conuert vs vnto him, sen-  
 deth vs oftentimes afflictions, which af-  
 ter a sort answer, and haue some confor-  
 mitie to our sinnes. As for example, *E-*  
*zechias* King of *Iuda*, sinned by ambition  
 or vaine confidence, in shewing all his  
 Treasures, to the Embassadors of the  
 King of *Babel* : and God tolde him by  
 the Prophet *Esay*, that all his Treasures  
 should be transported into *Babel*. *David*

*Ion. 1.7.*

*Iere. 8.6.*

*Esay. 39.*

## Of the Markes

2. Sam. 11.

2. Sam. 13.

2. Sam. 26.

22.

2. Sam. 12.

11.

2. Sam. 12.

10.

2. Fruit. A-  
mendment  
of life, and  
first in  
works.

offended God, in committing adulterie, and putting to death *Vriah*, and God chastised him in this, that *Amnon* his sonne, defiled his sister *Thamar*; and that *Amnon* was slaine by his brother *Abso- lom*, that *Abfolom* lay publicly with his Fathers Concubines, according to that which God had said vnto him; Thou hast done it in secret, and I will doe it in the sight of all the people. The child borne in adultery dyed, and hee was threatned, that the sworde should not depart from his house. Now as the afflictions bring vs to the feeling of our sinnes, to wake vs vp, & to humble vs; so thereof riseth the resolutions and protestations to fall in- to them no more, but to amend them. And this is it that is seene in those that by Tempests of Sea, or some grieuous disease, are in manifest danger of death. They examine their Consciences, their sinnes and infirmities then come before them: they aske pardon, and make protestations to liue better in time to come. The same also we see in children that are beaten of their fathers. This is

it

which the Apostle to the *Hebrewes* Heb. 12. 11  
 teacheth vs saying, that no chastisement  
 for the time seemeth pleasant, but grie-  
 uous : but after it bringeth the peace-  
 able fruits of righteousness. And before  
 he had said, That God chastiseth vs for  
 our profit, that we might be partakers  
 of his holiness. The goodnesse of God *Proffer*  
 (saith Saint *Augustine*) is angrie with his *in / ex. ex*  
 children in this world, that he may not *Aug. 5.*  
 be angrie with them in the life to come :  
 and by his mercie he useth some tempo-  
 rall seueritie, to exempt them from euer-  
 lasting vengeance. According vnto this,  
*S. Bernard* made this prayer vnto God ;  
 Lord burne and cut me in this tempo-  
 rall life, that thou maist be mercifull to  
 me in the life that is everlasting. And it  
 is the same that *S. Paul* teacheth, saying ; 1. Cor. 12.  
 When we are iudged and afflicted, we 32.  
 are nurtured of the Lord, that we might  
 not be condemned with the World.  
 And to to this purpose *Dauid* protesteth, Ps. 119. 67.  
 that before he was afflicted he went  
 wrong : but now (saith he) I keepe thy  
 commaundments. Againe, It was good  
 for



## Of the Markes

PL. 119. 71. for me that I was afflicted, that I might keepe thy statutes. Medicines are giuen either to heale Diseases, or to preuent them, and therefore are very requisit for the health and life of man. Now what be these afflictions, but Medicines of our soules? as also Saint *Augustine* saith; This which thou so lamentest, is thy medicine, and not thy Punishment. As in a house where there are many Children, the rod is necessarie: and as in a citie subiect to diuers diseases, and where there is an euill ayre, Physitions are needfull: so in the house of God, where there are many Children inclined to euill, the rod is many times more necessarie then bread: and in such an Hospitall full of Diseases and sores, as the Church is (for out of it they are dead) it is a great fault if there be not Physitions and Surgeons to heale the corruptions of our soules, & to keep vs from offending God, & from falling into death. Many accustomed to delicate meats, haue their mouths out of tast; and after falling sicke, they take bitter drinks to recouer againe the health of their bodies:

bodies: let vs chearefully do the same for the health of our Soules. And indeede, behold the difference betweene a mad man, and one that is sicke of a corporall disease; The mad man is angrie with the Physition, chaseth him away, and throweth away the Medicine: but the other sendeth for a Physition, taketh drinke at his hand, thanketh him, yea and giueth him a reward: So when God the soueraigne Physition of our Soules, visiteth vs, and giueth vs wholesome medicines, let vs not be like mad men reiecting the hand of God, but receiuing the Medicine, let vs giue him thanks, and bleisse him, after the example of *Iob*. Furthermore, howsoeuer the goods and other commodities of this Life ought to bee helps to lift vp our hearts to the spring from whence they come, that is, to the goodnesse and power of God to praise him: our corruption and affection to the World doth turne them quite contrarie to thornes and hinderances, so as God oftentimes cutteth them off, or taketh them away, or mingleth them with afflictions,

3. In words  
& affection  
of heart.

## *Of the Markes*

afflictions, to turne vs from euill, to draw vs vnto him, and the better to dispose vs to his seruice. Experience shewes, that in bankets & feasts men talke of the world: but where sicknesse, death and burials are, they talke of euerlasting life. It is also seene that riches lift vs vp in pride and insolencie, and that pouertie bringeth vs downe and humbleth vs: that in prosperitie we triumph, and feele not the force of the spirituall instructions and teachings: but being afflicted with sicknes or any other way, then we are godly people, we confesse that all flesh is but grasse, and that we haue here no abiding citie. To be short, our infirmities tending vnto death, make vs to lift vp our vnderstanding and affections to a better life. Then God who is good, and doing well vnto mē, who taketh not pleasure in our euils, afflicteth vs not, but to wake vs the better, & to sanctifie vs in his obedience, purifying our affections, and by the sorowes of troubles maketh vs to abhorre our corruptions, the very cause of them. He doth as the good keeper of a vine, who



who cutteth his vine, that it may beare  
more and better fruite, not suffering it to  
grow wilde, in leauing too many boughs  
on it. And as we cut the wings of hens  
and other Birdes, that they should not  
lie away and be lost: so God cutteth off  
from vs the commodities of the flesh, to  
keepe vs downe, that we list not vp and  
destroy our selues with vaine confidence  
and pride. We see also that the corne shut  
within the chaffe commeth not foorth,  
if the eare be not beaten: and that it tar-  
rieth still in the chaffe if it be not fanned.  
The like hapneth to the children of God  
if they be not beaten and fanned by tri-  
bulations, to be separated from the chaff  
of the world, & the pleasures & impedi-  
ments that be in it. The Prophet *Oseas* **Hos. 2. 6.**  
when he would shew how God would  
turne away his people from following  
Idolatrie, I will hedge (saith he) thy way  
with thornes: wherein he giueth vs to  
vnderstand, that as the beasts that go by  
the way, and see on the side of them faire  
fields, assaying to go to them, & running  
vpon the hedges of thornes, if they fee-  
the

the sharp pricks, they go backe & returne into the way : So, when the children of God go out of the right way to heauen, to go to the fields of this world & of the flesh, God maketh them to come vpon the thorns of afflictions, to the end that by their prickings they may turne backe againe. When a Mother willing to weane her child shall say vnto him night & day my childe it is time to weane thee, thou art growne great inough, and I am with child, my milke is corrupt, it will make thee sicke ; yet he is so fond of the breast that he cannot forsake it : but if the Mother put wormwoode or mustard vpon the brest, the child sucking it, and feeling the bitternes, he quite forsaketh it, without sucking any more. Euen so, though the preachers preach vnto vs, and exhort vs to forsake the corrupt Milke of the world & of the flesh, yet we seem deafe still and are alwaies backward, vntill God put vpon these cursed teates the mustard & wormwood of afflictions to weane vs.

We haue also of our owne nature too much confidence in our selues, and in humane

humane meanes, so as we know not what  
 is to hope in God against hope, and to  
 trust to him without gage in the hand.  
 To the riches, estates, traffiques, the lea-  
 ning vpon men, on the Husband to the  
 Wife, on the Father to the Children, on  
 the good Prince to the subiects, are vnto  
 as vailes, that keepe downe our sight  
 vpon the earth, and as staues for vs to  
 lean vpon. Now, our God taking away  
 these vailes and carnall leaning stockes,  
 maketh vs feeble the weakenesse of our  
 faith to humble vs, and to constraîne vs  
 to looke vnto him with a pure eye, to  
 cleaue vnto him alone, and wholly to de-  
 pend vpon him. According to that Saint  
 Paul saith, That hee had receiued the  
 sentence of Death in himselfe, that he  
 might haue no confidence in the flesh,  
 but in him that raiseth vp againe the  
 dead. This is it also which Saint Peter  
 teacheth by the similitude which hee  
 proposeth in the first chapter of his first  
 Epistle and the seauenth verse, compa-  
 ring the afflictions to fire, & faith to the  
 gold, for as Gold is put into the fining  
 pot

3. Inconfi-  
 dence.

2. Cor. I. 9.



## *Of the Markes*

pot and furnace, not to consume it, but to trie and purifie it: so our Faith is tryed and purified in the fire of tribulation. For as it hapneth to him that is quiet and at ease, that he falleth soone a sleeper, and hauing an Apple or any other thing in his hand, it falleth, or is easily taken from him: so the ease of the flesh bringeth vs a sleepe in the world, and causeth vs to leese the spirituall good things, and to suffer them to fall to the ground. On the contrarie side, the more one forceth to take away a staffe which I holde in my hand while I am awake, so much the faster I shut it in, and hold it the harder, that it may not be taken away from me. Euen so, the more the Diuell indeuoureth to take Faith from vs by tribulations, so much the more do we meditate on the promises of God to hold it fast: and the more he thrusteth at vs to ouercome vs, so much the more strongly we leane vpon the staffe of Faith, to ouercome his assaults. From hence also proceedeth this excellēt fruit of Inuocation of the name of GOD.

4. In Inuocation and prayers.

And

And surely in the time of Prosperitie, when wee are at our ease, wee pray not ordinarily, but of custome and for fashion, but being pressed with necessitie, being assailed on all sides, finding no comfort on the earth, and feeling that we perish if God doe not strengthen, aide, and deliuer vs: Then it is, that with all our hearts, wee crie vnto the Lord, that wee protest that hee is our Father and Saviour, and that our trust is in him: as the feeling of our diseases is it that maketh vs runne to the Phisition.

The hy storie of the Booke of Iudges, sheweth by manie examples, that the people of Israell beeing in peace, grewe corrupt, but after beeing afflicted, they had recourse vnto God, asking of him deliuerance. When God slewe them (saith *Dauid*) then they sought him, and Psal. 18. 34. turned themselues, and rose early in the morning to seeke after God, & then they remembred that God was their Rocke, and that the high and mightie God was their Redeemer. I will goe (saith the Osee. 5. 15. Lord by his Prophet *Osee*,) and returne & 7. 1.

M

to

## Of the Markes

Luk. 15. 11.

5. In Pati-  
ence, and  
Hope.  
Rom. 5. 3.

Joel. 2. 32.

Rom. 10. 4

to my place, vntill they confesse their faulte, and seeke my face: They shall seek me diligently in their trouble, saying: Come, let vs returne vnto the Lord, for it is hee that hath spoyled vs, and he will heale vs: he hath stricken vs, and hee will cure vs. So long as the prodigall Sonne had meanes, hee continued in his disorders: but beeing brought to extreame pouertie, hee remembered his Fathers house, and returned vnto him.

Furthermore, our Patience is proued, and augmented by troubles, as Saint *Paul* teacheth: and by the experience of Gods his assistance, our Hope groweth, in so much as making vs (in the time of need) to feele his goodnes, his power, and his truth, in strengthening and sustaining vs, in assaults and conflicts, and in deliue- ring vs out of our afflictions: hee seal- leth in vs the assurance of this his pro- mise, that whosoever calleth vpon him shall bee saued. And hee that shall put his trust in him, shall neuer bee con- founded. For this cause Saint *Paul* tea-

cheth vs to reioyce in our tribulations

adding



adding, that *Tribulation bringeth Patience, and Patience, Experience, and Experience Hope.* And Saint *James* exhorteth vs to count Temptations for matter of great ioy, for as much as the tryall of our Faith ingendeth patience. By the same meanes hee tryeth our obedience and fashioneth vs. For when God intertaineth vs in prosperitie according to the flesh, it is easie to submit our selues to so sweet handling, and to frame our selues according to his will, with acknowledging of his goodnesse and loue towards vs. But when hee afflicteth vs with sicknesse, pouertie, reproach, and other calamities; Then to feele that hee loueth vs, to like this handling, subiect our selues to this his will: herein consisteth true obedience. Then he afflicteth vs, to trye and to fashion vs in this obedience, in as much as working in vs his Children, by his Spirit, hee maketh vs to commit our selues to his gouernement, to depend vpon him, and to suffer our selues to bee guyded by his hand, offering our selues, as a living Sacrifice,

Rom. 10. 11  
Rom. 5. 3.  
Iam. 1. 2.

6. In obedience, because he that afflicteth vs, is first our Creator.

Rom. 12. 1.

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Pfal. 30. 10.

holy and acceptable vnto God, considering that it is reasonable, that wee being his, by right of creation and redemption, hee may dispose of vs as it pleaseth him. And heerein there are two things to bee considered. First, in as much as hee is our Creator, wee ought to practise that which *David* saith : *Lorde I haue helde my peace , and haue not opened my mouth , because it is thou that hast done it :* Shewing thereby, that whether hee tye vs to our bed by sicknesse , or bring as to pouertie , or driuing vs from place to place , hee bring vs to many discomforties , or euen make vs to languish in prison , or passe through the sworde, or fire, wee must thinke and say , *Lorde I holde my peace , and will not mur-mure against thee :* but render thee obedience , because it is thou that hast done it : for thou hast all authoritie ouer me, in as much as I am thy Creature. And indeede, if after the similitude of a potter , who is able to make of the selfe-same lump of earth, some vessels of honour , and others of dishonour, *S. Paule* sheweth

sheweth, that God hath authoritie to refuse some to Salvation, and to reiect others; so, as they that are reiectd to bee damned eternally, haue no cause to reprie or murmur: howe much more ought wee to hold our peace, and obey, when hee disposeth that wee shall bee afflicted but for a little time, and that in the bodie onely? But that in this obedience wee may feelee indeede that wee are happie, wee must marke an other point: that he which doth afflict vs, is not onely our Creator, but also our Redeemer: not onely God, but also our God and Father. And that same assureth vs, that according to the loue that hee beareth vs, and according to his infinite Wisedome, he will dispose nothing of vs, which shall not bee to his glorie, and to our benefite and saluation.

Rom. 9. 20.

2. Because  
hee is our  
Father  
and Redeemer.

It is well knowne that Fathers and Mothers take no pleasure to afflict their children, and to make them to weepe. And although they haue power to beate them, to appoint them their diet, and to put them abroad, either to schoole, or to

M ; serue



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*Mat. 23. 9.*

*Heb. 5. 8.*

serue some other , yet when they doe this , men doe not onely confesse that they haue authoritie so to doe : but also euery one beleeueth, that it is for the benefit of the Children, whose dutie also is to likewell of it , and to render vnto them willing obedience. Now , properly God onely is our Father , as Iesus Christ sayeth : *Call yee no Man Father vpon the Earth : yee haue but one Father which is in Heauen.* What iniurie then doe we to this onely Father , that we being afflicted by his hand , after what manner so euer , doe not sanctifie his name, conforming our selues to his holy Will, thinking and confessing, that all proceedeth from his goodnesse and Loue, to his Glorie, and our benefite and Salvation ? See how, in the Schoole of affliction , wee learne what it is, properly to obey God : and that is very necessarie for vs. For , if Iesus Christ being the Sonne , notwithstanding learned obedience by the things which hee suffered : how much more had we neede to learne to submit our hearts

and our necks by afflictions, to the guiding of our God, as Children yeelding themselves peaceable to the gouernment of their Father, saying with *Iob*: *Iob. 1. 21.*  
*The Lord hath giuen, the Lord hath taken, his name be blessed.* And with *Dauid*, persecuted of *Absolom*: If God say to mee, thou pleasest me not, behold, I am here, let him doe vnto mee whatsoeuer pleaseth him. And beeing ready to sacrifice our owne children with our owne hands vnto God, when hee shall command vs, as *Abraham* did in old time. *2. Sam. 15. 16.*  
*Genes. 22.*

To bee short, in following God, (as the olde Prouerbe is,) in what condition or estate soeuer it shall please him to call vs. If then affliction serue to awake vs out of Sinne, to humble vs, to correct the infinite Corruptions that are in vs, to pull vs from the Worlde, to cleaue vnto God, and to draw our hearts from the Earth, to lift them vp to Heauen, to fashion vs in the Obedience of God, to giue vs increase, in Patience and Faith. To bee short, to make vs so much the more feruently to pray vn-

## Of the Markes

Heb. 12. 6.

to God ; it reſteth that wee conclude, that indeede they procede from the loue of God towards vs , and of the care that hee hath of our ſaluation; and ſo, that in afflicting vs, he ſheweth himſelfe indeed our Father : as the Apoſtles to the Hebrewes, doth alſo teach vs, ſaying : That God chaſtiſeth thoſe whome he loueth, and correcteth euery Childe whom hee receiueth : *If you endure (ſaith hee) chaſtiſement, God offereth himſelfe vnto you, as vnto his Children.* For what Childe is it whom the Father doth not chaſtiſe? Then, if yee be not vnder chaſtiſement, whereof all are partakers , yee are Baſtardes, and not Sonnes. Rods then are teſtimonies, that hee accounteth vs his lawfull Children, and not Baſtards. And nature it ſelfe teacheth it vs. For, if wee ſee two children ſtrive together, and a man comming by, taketh the one of them & beateh him, leauing the other, wee will iudge by and by, that this man is the father of him that hee did beate, and that the other appertained not vnto him. And this is it that S. Peter meaneth, ſaying;



aying ; that iudgement beginneth at I. Pet. 4. 17.  
the house of God : shewing that they  
are his Children and household ser-  
uants, which are afflicted in this life.  
The which thing a good ancient father  
did thinke and well expresse, calling *Grego.*  
his afflictions, bitter arrowes shot from *Nazian.*  
a sweet and amiable hand. Therefore  
as when we see the Carpenters strike  
with their hatchets vpon a peece of wood  
to pare it, or plaine it : and Masons to  
polish stones with the strokes of an  
hammer ; we gather, that these are stones  
and timber, which the Maister would  
employ to some building : Euen so let  
vs conclude of our selues, that if God  
lift vp vpon vs the hatches & hammers  
of afflictions to pollish vs : It is a ma-  
nifest and sure testimonie, that he hath  
chosen vs to put in the building of his  
Temple. And that so, we are his chil-  
dren both welbeloued and happie.

But let vs passe to another con-  
sideration of singular  
comfort.

*Of*

## Of the Markes

*Of the afflictions for the name of Christ, and  
of their fruits.*

### CHAP. X.



Rue it is, that God being iust, doth neuer afflict vs vniustly, which thing we ought alwaies to thinke and confesse, to humble our selues, and to giue glorie vnto God. Neuertheless God doth not alwaies take occasion of our sinnes to punnish vs, but oftentimes hee sheweth this fauour to his Children, to dispose that the cause and title of their afflictions should bee honourable, calling them persecutions and sufferings for righteousness sake, for the Gospell, for the Church, for the name of our Lord Iesus Christ, and for the loue of God. And this commeth when wee are persecuted of men, because we will not approue iniquitie, or false doctrine, nor defile our selues with Idolatries

Mat. 5. 10.  
Mar. 10. 29.  
Col. 1. 24.  
Mat. 5. 11.  
Rom. 8. 35.  
What are  
the afflictions for  
Christ?

Idolatries and Superstitions, but serue  
God purely and holily according to his  
word. To be short, when wee will liue  
in the feare of God in Iesus Christ, as  
S. Paul speaketh, who speaking of these  
afflictions saith : To you it is giuen of  
God, not onely to belceue, but also to suf-  
fer for his name : wherein he sheweth,  
that such afflictions are the gifts of God  
proceeding from good will and loue to-  
wards vs. And see why Iesus Christ said,  
*Blessed are they which are persecuted for  
righteousnesse sake: Also blessed are you when  
men shall reuile you, and persecute you, and  
speak all manner of euill against you, lying of  
you for my sake: reioice yee, & be glad. When-  
vnto Saint Peter agreeth, saying : If yee  
suffer wrong for the name of Iesus Christ, yee  
are happie.*

2. Tim. 3. 12

Phil. 1. 29.

They that  
suffer for  
Christ are  
happie.

1. By the  
testimonie  
of the word  
of God.

Mat. 5 10.

1. Pet. 4. 14.

Now, if wee haue no other founda-  
tion then the onely testimonie of Ie-  
sus Christ, to assure vs, thar being per-  
secuted for his name, God loueth vs,  
and will make vs blessed, were it not an  
intollerable impudencie for the Diuell,  
and an incredulitie inexcusable for vs,  
to



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to call that in doubt, which he, who is the Truth it selfe, doth affirme? Notwithstanding, to the end that wee may the more liuely feele this Felicitie then when we are persecuted for his name: let vs consider the Reasons which the holy Ghost giueth vs. First, when Iesus Christ had said; *Blessed are they which suffer for righteousness sake*: he addeth as a reason: *For theirs is the Kingdome of Heauen.*

2. For the  
promises.  
1. Of the  
kingdome  
of heauen  
Mat. 5. 10.

They that through zeale and charitie imploy themselves to maintaine the Innocencie and right of another, and aboue all the Truth of GOD, incur ordinarily the hatred of the World, lifting vp it selfe against them to bring them to ruine. But let them comfort themselves: for what can they leese, seeing the Kingdome of Heauen is theirs, and cannot be taken from them? Yea, farther, seeing these Persecutions assure them, and prepare them to come thither; Iesus Christ addeth, that wee are blessed, and that wee ought to skip for ioy, when any iniurie is offered vs,  
either

Mat. 5. 12.

ther in word or deed, lying on vs for  
his names sake. For your reward (saith  
he) is great in heauen. Note that hee  
saith in heauen: for it shall be specially  
in the life to come, that we shall receiue  
it. Yet notwithstanding, in another place  
hee promiseth recompence in this pre-  
sent life. For marke what he speaketh to  
his Apostles: *Verily I say vnto you, that  
there is none that shall forsake House, or Bre-  
thren, or Sisters, Fathers, Mothers, or Wife,  
or Children, or Lands, for the loue of me,  
and of the Gospell, which shall not now in  
this World receiue an hundred fold as much,  
in Houses, Brethren, Sisters, Fathers, Mo-  
thers, Children and Lands, with persecu-  
tion, and in the world to come life euer-  
lasting.*

2. For the  
reward.

I. In this  
life.  
Mar. Ie.

29.

Now, the purpose of Iesus Christ  
is to teach vs, that when by persecu-  
tion, it shall happen that wee shall bee  
constrained to forsake Father, Mother,  
Brethren, Sisters, and Lands, he will giue  
vnto vs, in that poore, vile and base estate  
caused through persecution, more ioy,  
contentment and happinesse, than if

we

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wee had recovered an hundred father  
for one, and an hundred times as much  
Lands and Possessions, as was taken  
from vs. And experience maketh the  
Faithfull to feele the truth of this pro  
mise. And we should feele it much more  
aboundantly, if the mouth of our Faith  
were greater. But yet in this weakenesse  
of Faith, doe we not know, that the wic  
ked in their abundance are poore, and  
we in our pouertie are rich? Their coue  
tousnesse is insatiable, and like vnto fire  
which, the more wood you put on, the  
greater it is. As for vs, we finde content  
ment and rest in the prouidence of God  
which neuer forsook those that put their  
trust in him.

1. King. 17.

In the time of *Eliab*, many had greater  
store of foode than the widdow of  
*Sarepta*, vnto whom hee was sent: but  
shee hauing the Blessing of the Lord  
that the Oyle fayled not in the Crosse  
nor the Flowre in the Barrell, shee had  
more than the richest in the Countrey.  
As hee that hath a Spring of running  
water in his house, may say, that hee is  
more



more assured, and hath more plentie of  
water, then he that hath it in a Cestern,  
and that all broken. Besides, this great  
happinesse that wee feele our selues to  
be the Children of God, that being pil-  
grimes in this world, the end of our voy-  
age is to come to heauen, which also we  
see open, and Iesus Christ reaching out  
his hands vnto vs to gather vs into his  
glorie, giueth vs more contētment with-  
out comparison, in eating of bread, and  
drinking of water, then the vnfaithfull  
haue in all delicacies, hauing nothing in  
their hearts but the world and the earth;  
and liuing or rather languishing in con-  
tinuall feare to bee sodainely depriued  
of all that, wherein they set their whole  
helicitie.

This is it which *Dauid* noteth, say- *Psal. 37. 16.*  
ing : *A little that the Righteous hath,*  
*is more worth, than the great aboun-*  
*dance of the Wicked.* Yea, the verie or-  
dinarie Experience teacheth vs, that  
GOD prouideth for our Necessities,  
both more abundantly then euer  
we looked for, and also by such meanes  
as

## *Of the Markes*

1 Tim. 4. 8.

*Paul saith: That godlines hath the promise of this present life, and of the life to come. If then (as it is saide) the contented be rich, & that it is not the abundance which giueth this contentment but the feeling that we are the children of a Father that is Almighty, which leueth vs with a loue incomprehensible in his beloued Sonne, who hath taken vpon him to make vs happie. It must needs follow, that euen in this life we recover an hundred times as much as we haue lost through persecution. And who is he that can doubt, if he carefully meditate this sentence of Saint Paul.*

Rom. 8. 31.

*Hee that hath loued vs so much, as he gaue his owne and onely Sonne vnto death for vs, much more shall hee giue all other things with him. And indeed seeing wee are the Members and Brethren of him, whom God hath appointed the vniuersall Heire of all things let vs not doubt but that all things are ours.*

As also the goods of the house, appertai-  
neth to Pupils, although the Tutor go-  
uerne it, and giueth it them by portion:  
and that which is more, hee shall some-  
times appoint to euery one his Diet, ac-  
cording to that which by the counsell of  
the physition shall be thought fit. And  
indeede, if wee seeke first the kingdome  
of God, and his Righteousnesse, Let vs  
not doubt, following the promises of Je-  
sus Christ, but that all other things shall  
be added. In the meane time, we must es-  
pecially lift vp our vnderstanding to the  
reward promised in the life euerlasting.  
For true it is, that besides this content-  
ment whereof wee haue spoken: God  
to shew that it hapneth not for lacke of  
power to enrich his Children, that po-  
verty and other afflictions doe often fol-  
lowe and accompanie the profession of  
the gospel) doth oftentimes dispose, that  
they which haue forsaken father, mother  
and their worldly goods, for the name  
of Iesus Christ, finde afterwards manie,  
which serue them for Fathers and Mo-  
thers, & obtaine after greater possessions

Mat. 6. 33.

N

in



## Of the Markes

Col. 3. 24.

in following the Gospell, then they had before. Alwayes this is not the purpose of Christ, to haue vs to rest vpon so bare recompence, as to giue vs goods, which are common to the wicked and the infidels. *S. Paul* proposeth to the bondslaves of men, for recompence of their faithful seruice, the inheritance of Heauen. The children then of the house of God, should doe themselves great wrong, to looke for at the hands of a Father, so mightie, so rich, and so liberall, earthly and transitorie riches, and other commodities of the flesh. Hee esteemeth it not agreeable to his greatnes, nor to the anguishes and trauailes of those, which haue forsaken father, mother, their goods, & the life for his seruice, to giue them things so vaine: to the end that they should not set their mindes thereon, thinking that their Felicitie lay in them. The Master of an house, who keepeth his inheritance for his Sonne, doth not thinke that hee doeth any thing for him, to cloath him with the liuerie of his Seruants: also, when any one shal be receiued for

Prin

into any country, he may wel cast  
 peeces of golde or siluer, amongst  
 people to shew his liberalitie, but the  
 honours and dignities are distributed a-  
 mong his fauorites. God will not feast  
 bodies with the seruice of our soules.  
 is liberall and iust, and therefore will  
 recompence spirituall conflicts, with spi-  
 rituall crownes, and accept our labours,  
 according to the vileneffe of our  
 parts, but according to the dignitie of  
 our greatnes: seeing also, that hee crow-  
 nes not in vs, our workes, but properly  
 in our owne. Of one, and the sele-same ser- *August.*  
 uice, there is one recompence of a King,  
 and another of a Merchant; so as when  
 we would content our selues with earth-  
 ly goods, God might answer with better  
 than (in olde time) *Alexander* the  
 great, that it were enough in regard of vs  
 that should receiue it, but not in regard  
 of him that should giue it vs. They  
 know the vanitie of worldly things,  
 yet have no Contentation but in Heauen-  
 ly things: yea, and will say with Saint *Manuel*  
*Augustine*, Lorde, if thou shouldest *Aug.ch.3.*

N 2

giue

## Of the Markes

2. In the life  
to come.

giue mee all that thou hast created in the worlde, that should not suffice thy Seruant, except thou gaue me thy selfe. Also he saith in another place, All about dance, which is not my God, is to me scarcitie. Wee must then set before the reward promised in the eternall life wherewith (without all doubt) *Moses* liuely touched in his heart, when he refused to be called the Sonne of *Pharaoh* daughter, choosin rather to be afflicted with the people of God, than to enioy for a small season, the pleasures of sinne esteeming the reproch of Christ greater riches than all the treasures of *Aegypt*. For (saith the Apostle) he had respected the reward, which also he receiued, in this present life, wherein hee was afflicted vntil death; but in heauen, whilst hee lifting vp his eyes, feared not the rage of the King, but held fast, as if hee had holden him, that is inuisible. The same Apostle writing to the *Hebremes* that beleeueth sheweth very well, that they also did vnderstand this reward. For hee beareth them witnes, that they had taken ioy

Heb. 10. 34.



the spoiling of their goods, knowing  
 that they had a better riches in heaven,  
 which abideth for euer. Wherein also  
 confirmeth them, adding this exhor-  
 tion: Then cast not off your confidēce,  
 which hath great reward. Now althogh,  
 touching our selues, wee cannot com-  
 prehend what their reward shall bee, yet  
 might wee certainly to beleue it, that  
 is most certaine, because Iesus Christ  
 hath promised it; and most excellent:  
 saying that S. Paul affirmeth, that the suf-  
 ferings of this present life, are not wor-  
 thy of the glory to come, which shall be  
 revealed in vs. As also hee saith in ano-  
 ther place; *That our transitory afflictions*  
*which endure but a small time, and are gone*  
*as a moment, shall bring forth in vs an eter-*  
*nal weight of glorie meruailous excellent.*  
 And to giue some taste in waiting for  
 the full reuelation, and enioying of it, let  
 note in this last sentence of S. Paul, the  
 comparifon that hee maketh of our af-  
 flictions that are swift, and passing in a  
 moment, and the eternall weight of glo-  
 ry, meruailous excellent, which they

The fruit in  
 the life to  
 come, in-  
 comprehen-  
 sible:  
 first, for the  
 greatness.  
 Rom. 8. 18.

1. Cor. 4. 17

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bring forth. For true it is, that our outward man decayeth, as hee said, meaning thereby the losse of health, of riches, honors, friendships, aliances, & other such aydes, and commodities of this life, and the life it selfe: but in the meane time the inward man is renewed euery day, is an happy and excellent change, in goods and honors, that are spirituall, heauenly and eternall. And indeed, what is all that which wee suffer and loose here for Iesus Christ, in respect of that infinite and incomprehensible good things, which we shall recouer in heauen, whereof also we haue a feeling in this present life? Are we constrained to forsake a fleshly Father? Behold the heauenly Father, which holdeth himselfe at hand, who alone properly is our Father, as is saide before. What lost the man borne blinde being cast out of the Synagogue, and refused of the Scribes and Pharisees, when Iesus Christ met him and receiued him? If any forsake our worldly goods, God offereth vs the kingdome of heauen. If the earth will not beare vs, the heauens open to receiue

s. If the people of the worlde driue vs  
 way; the Angels offer their presence,  
 acknowledging vs their companions in  
 glorie. If men curse vs, those words are  
 but winde; and God in the meane time  
 both blesse vs, & turneth euen the curses  
 of our enemies into blessings; as *David*  
 speaketh. If we be thrust out of our of-  
 fices or dignities, Iesus Christ giueth vs  
 things more excellēt, making vs kings &  
 priests to God his father. If our parents  
 disdain vs, & will not know vs, Christ is  
 not ashamed to auow vs, and call vs his  
 brethren. If we be depriued of the succes-  
 sion & inheritance of our parents, Christ  
 acknowledgeth vs the heires of God his  
 father, & fellow heires with him. Doe any  
 make vs weep for sorrow? Christ presen-  
 teth himselfe to wipe away our tears, and  
 to turn our sorrows into perfect ioy. Are  
 we not receiued into any towne to be an  
 inhabitant there? God giueth vs freedom  
 in heauen, to dwell in that heauenly *Ieru-*  
*salem*, the streets whereof are paved with  
 fine gold, the walls are made of precious  
 stones, the gates are pearles, whereof the

2. Sam. 12.

16.

Reue. 1. 6.

Hebr. 2. 12.



## Of the Markes

Sonne of God is the temple and the sun.  
Are we put to death? it is to enter into a  
better life, full of ioy and glory. And in-  
deed, let vs confesse here the wonderful  
goodnes of God. As he knoweth that we  
are too much tyed to goods, dignities  
and other commodities of the flesh, that  
in steed of willingly laying vp our Treas-  
ure in heauen, we lay it vp in earth: he so  
disposeth, that we shall be persecuted for  
his name, & doth therein, as a good and  
faithfull Tutor, who taking the mony of  
his pupill, putteth it out to profit, or buy-  
eth for him good rents with it. And  
herevnto tēdeth that which *David* saith  
Thou hast numbred my fleetings, doe  
then put my tears in thy bottle, are they  
not noted in thy register? This beeing  
true, howe much more will hee put the  
drops of bloud which wee shed for his  
name into his barrell, and in his register  
the reproches, the flittings, the losses of  
Father, Mother, Lands, and other goods  
the imprisonmēts, the other afflictions  
and aboue all, the deaths which wee in-  
dure for his seruice and glorie? As also

Psal. 56.9.

it is written, *Right deare in the sight of* **Ps. 116. 15.**  
*God is the death of his Saints.* And to what  
end serue these registers? They shall be  
laid before, not onely the persecutors, to  
make them feele so much the more hor-  
rible iudgement and vengeance: but es-  
pecially before vs, to make vs feele an in-  
comprehensible increase of glory and of  
ioy, in shewing vs what we haue suffered  
for his name, and in accepting vs before  
his Angels. But let vs now consider how  
afflictions are of small continuance, and  
passing away as in a moment, in respect  
of the weight of the eternal glory which  
they bring. And first let vs say boldly,  
that our troubles are short, because our  
daies are short; and that the glorie is of  
long cōtinuance, because ther shal be no  
end of it. But for the better vnderstan-  
ding of the shortnes of our afflictions, we  
must consider according to the instruc-  
tion of *S. Paul*, the things inuisible, that  
are eternall. For in respect of them, wee  
shall finde that the visible things which  
concerne this life, are temporal, that is to  
say, during a little time. The Patriarch

2. Because  
of the eter-  
nitie.

2. Cor. 4. 18

*Jacob*

## Of the Markes

Gen. 47. 9.

Psa. 90. 10.

Esay. 54. 8.

4. Ioh. 2. 18.

*Jacob* being demanded of *Pharaoh* of his age, he answered, that the yerres of his pilgrimage hath bin fewe & euill. And how were they fewe, seeing he had liued 130. yeares? surely in comparison of 8. or 900. yeares which his forefathers had liued: as also he addeth, that his yeares had not attained to the yeares of his fathers. How then are not our daies short, not coming at the most but to 70. or 80. yeares, & that in those that haue the strögest or mightiest bodies, as the Song of *Moses* importeth. God speaking of the captiuitie of *Babylon* which continued 70. yeares, saith thus : *I haue for a little while as in a moment of mine indignation hid my face from thee.* How? 70. yeares are they a little time, is that but a moment of indignation? yea, in respect of the comforts and euerlasting happines, which he would communicate to his people : as he addeth; That hee would haue compassion on them with euerlasting mercie. This also is the cause why *S. Iohn* calleth the time following, Christs comming in the flesh, the last houre : as if hee would diuide the



the continuance of the world into three or foure houres, whereof the last should be after this cōming of Iesus Christ vntill the end of the world. so this last hour should now haue cōtinued 1587. yeares, and these 1587. yeares should not be yet a whole houre finished. This seemeth strange to vs. But let vs set before vs 2. eternities of times : that which was before the foundation of the world, & that is an infinite time (if a man may call that time) and a swallowing vp of the vnderstanding of a man : and the eternitie of time which shall be after the end of the world : and behold againe an incomprehensible infinitenes of time. Now let vs consider the continuance of the World betweene these two eternities. When it shall continue 7. 8. or 9000. yeares, this should not be, in respect of these 2. eternities, 2. or 3. houres, no not one houre: it should bee yet lesse then one graine in respect of all the sand in the world : for as touching the sand the number is finit, but in eternitie there is no end. And here vnto tendeth that which *S. Peter* saith,  
That

## Of the Markes

1. Pet. 3. 8.

Psal. 90. 4.

That before God, 1000. yeares, are but as one day, and a day as 1000. yeares, forasmuch as before the eternitie of God, there is no numbring of time; for ther is no time at all. According vnto this *Moses* faith, that 1000. years before God are as a day that is past. If then 1000. yeares are but as a day past, or an houre, 60. or 80. are but as one minute of time: so the longest continuance of our Afflictions, should be but one minute; and yet there are some that accomplish not that. And when doe wee begin this minute of tribulations? seeing that a great part of our life passeth before we suffer any thing for the name of Christ; and yet there is some intermission in them, if it were but in sleeping. Then we doe now see how true it is, that Saint *Paul* faith, that our afflictions passe in a moment. And what is that which this moment of afflictions bringeth vs? *An eternall weight* (saith hee) *of Glorie*, as we haue largely shewed here before. And indeed there shall bee no end saith the Angell of the Kingdome of Christ. And we are the house  
of

In the first  
Chapter.  
Luk. 1. 33.

of *Jacob*, ouer whom he shall raigne for  
 euermore. And *S. Paul* saith, that being  
 risen againe, and ascended into heauen,  
 we shall be with Iesus Christ euerlas-  
 tingly. For whosoever beleueth in him  
 hath euerlasting life. If God for the full  
 measure of our felicitie, shall be all in all,  
 when we haue him in vs, who is eternall  
 and immortall, we shall enioy a glorious  
 immortalitie: as also *S. Paul* saith, That  
 he hath brought to light, life and im-  
 mortalitie by the Gospell. To be short,  
*S. Matthew* hauing set forth vnto vs the  
 last iudgement, saith, That the Sheepe  
 that shall bee at the right hand of Iesus  
 Christ, shall goe into euerlasting Life.  
 Euen so, when he promiseth vs a per-  
 fect ioy, he addeth, that it shall neuer  
 be taken from vs. Now what compari-  
 son is there betweene one moment of  
 affliction, and a glorie, a life, and a ioy,  
 that shall last eternally and without end?  
 Then when we thinke that our Crosse  
 is long and heauie to beare, let vs set be-  
 fore vs the excellencie and the eternitie  
 of the inc mprehensible glorie, where-  
 vnto

1. Th. 4. 17.

Ioh. 3. & 6.

1. Cor. 15.

28.

Mat. 25. 46.

Ioh. 16. 22.



## Of the Markes

vnto wee ascend by it : whereof also wee feele the earnest pennie and beginninge in our harts, waiting for the full feeling, & thorow enioying of this felicitie, when we shall be lifted vp, and put in possession of the kingdome of heauen. Now this reward is certaine and assured to all those which shall suffer for the name of Iesus Christ. Such afflictions then are scales of the loue of God towards vs, & testimonies that he taketh vs into the number of his best beloued children, & that he will make vs indeed & euerlastingly happie.

*Other fruits of the afflictions for the name of Iesus Christ.*

### CHAP. XI.

*.Francis, honor to be a  
Martyr of  
Christ.*



Besides these, both excellent and eternall good things, which the sufferings for the name of Iesus Christ doth bring vs, here is yet the honor that he doth vs, to bring vs forth to be witnesses of his truth. In regard whereof, although  
all

all they that preach the gospel are called witnesses of Iesus Christ: yet this title of Martyr or witnes, is after a more particular manner, and by excellency attributed vnto such, as to maintaine the truth of the doctrine of the Gospell, suffer constantly persecution, and especially vnto death. So we read that *S. Paul* gaue to *S. Stephen* this title of honour, calling him *Act. 22. 20.* the Martyr of Iesus Christ. And *S. Iohn* maketh mention of *Antipas*, whom hee *Reu. 2. 13.* calleth a faithfull Martyr of Christ. And in the same booke of the Reuelation, he saith, that he saw the great whore drunke *Reu. 17. 6.* with the blood of the Saints, & with the blood of the Martyrs of Iesus. In like manner the Apostle to the *Hebrewes*, ha- *Heb. 11. & 12.* uing recited how many faithfull had bin mocked, scourged, cut in peeces, stoned, and otherwise persecuted, he addeth, that in them we haue as it were a cloude of martirs, or witnesses, cōpassing vs round about, and exhorting vs to follow constantly their example. The Apostles did well vnderstand and confesse this honor, who after they had beene publikely whipped

## *Of the Markes*

Acts. 5. 40.

whipped for the name of Iesus Christ, they went before the councell, reioycing that they had this honour to suffer reproach for his name. And indeed when we endure persecution, to maintaine the glorie, the authoritie, and the truth of Christ, against Antichrist and his supposts, it is as if Iesus Christ should borrow our goods, our renowne, our blood, our life, to serue for autentical seales, and most sure witnessses that cannot faile, of the right and the glorie that appertaineth vnto him. And what are we poore worms of the earth, that the eternall Son of God, the King of Kings, and Lord of Lords, shall doe vs this honor, to put his glory (as it were) into our hands, to be the keepers and defenders of it against those that would spoile him of it? And heere let vs consider the incomprehensible wisdome & goodnes of God towards vs. The most perfect offend God daily, and one onely sinne, be it neuer so litle to our iudgement, deserueth death, and euerlasting condemnation: then it is yet more than the losse of our goods, and the corporall



corporall life. Now in steed of exercising his iust iudgments vpon vs, he doth vs this honour, that it which we endure (which is not the thousand part of that wee haue deserued) changeth the nature, and in steed of being the punishment of sin, God imputeth it, as a most excellent seruice for the maintenance of his glory. But yet there is more. For what are we to suffer willingly? The loue of riches, ambition, the pleasure of fleshly commodities, the affection toward father, mother, wife, children, and aboue all to this life, is so strong & vehement in vs, that in stead of renouncing them for Christ, wee renounce Christ, and his kingdome to entertaine vs. And experience sheweth this too much. Wee are also very impatient and daintie, whē there is any question of suffering, that if wee should but onely snuffe a candle with our fingers, wee wet them with our spittle, that we might not feele the fire of that small snuffe, which yet we throw from our fingers in all haste: and how then should wee abandon our bodies to the death, entring quicke into

O the

2 Fruite,  
the glorie  
of God  
declaring and  
accomplish-  
ing his  
power in  
our infirmi-  
tie, & shew-  
ing his  
goodnes, &  
the truth of  
his promi-  
ses first to-  
ward euerie  
faithfull.

## Of the Markes

Matt. 10.  
19, 20.

the fire to be there consumed, if God did not strengthen vs supernaturally? How should we maintain his truth against the suppost of Antichrist, if the Spirit of his Father the which hee promised vs, did not worke mightily in vs? Then when wee see these vessels so fraile and weake, to surmoût the threatnings of kings, the apprehension of fire, the assaults of Antichrists supposts, and the temptations proceeding from father, mother, wife, and children; are not these so many Testimonies of a wonderfull and mightie grace and power of God, which fortifieth them, and maketh them victorious against Sathan, the World, and the flesh? *I doe all things* (sayth Saint Paul) *through Christ, who strengtheneth mee.* And in another place, *I reioyce* (saith hee) *in infirmities, in iniuries, in necessities, in persecutions, in anguishes for Christ.* For when I am weake, then am I strong, euen through the might and power of Christ, which shewed it selfe, and was made perfect through his weakenesse, as hee had saide before. So then this constancy, this faith, this zeale,

and

Phil. 4. 13.

2. cor. 12. 10

and other vertues, which God communiceth (by his free goodnesse) to his Elect, are manifest by persecutions, which otherwise should bee hid. As in running the course, the agilitie or swiftnesse of the Horse is knowne, the strength of a Man in combat, the saour of many drugges, in rubbing, or brusing of them, or casting them into the fire, as wee see in the Incense. The Starres (saith Saint Bernard) which appeare not by day, shine in the night, so the vertue that is hid in Prosperitie, sheweth it selfe in Aduersitie. Now, this which wee haue saide of the power of God, shewing it selfe in the infirmitie of his Children to his Glorie, is seene also in the bodie of the Church, which ordinarilie is so poore, so weake, so little holpen at the hands of men, that if God did not sustaine it, it shuld quickly be swallowed vp. Then when wee see it so mightily assailed, by the Potentates of this world, conspiring her ruine, by so many forces and mightes, and by so many heretikes, doeth not God in the guiding, deliuering, and

*Bernard.  
in Cant.*

2. Toward  
the body of  
the Church.



## Of the Markes

Mat. 28.29.

Dan. 2.34.

Judg. 7.2.

preserving of it, shew that it is he himself, and he alone, which maintaineth and defendeth it? And that his power and wisdom is wonderfull, in preserving it against so many enemies, & that his truth is certaine, in accomplishing that, which hee had promised vs, of beeing with his Church vntil the end of the world? And that it is hee which is the stone cut out without hand, which was broken, and doth stil break the great image, representing the empires and kingdomes of the world: Which to shew vnto vs more liuely, oftentimes hee so disposeth, that leaning vpon the strength of men, she hath bene throwne downe, & beeing throwne downe, God hath lift her vp againe without means, and beyond all hope of man, that all men may knowe, that the preservation of the Church is not the worke of man, but indeed the very worke of God. As also the Lorde declareth to Gedeon, this his intent, commaunding him to abate his Armie. *There is too many people with thee (saith the Lorde,) that I should giue Madian into their hands, least perad-*  
*uenture*

venture Israel would glorie in themselves against mee, saying: *My hand hath deliuered mee.* See also how it cometh to passe, that when the Diuell thinketh quite to overthrowe the Church by persecution, God quite contrarie, hath aduanced and increased it: Saint *Luke* hauing recited that the high Priests and the chiefe Rulers of the Temple, and the Saduces laying hands vpon the Apostles, put them into prison: he addeth by and by, *that manie of those that heard the Word beleened, and the number was about five thousand persons.* When *S. Stephen* was put to death, the Church at *Ierusalem* was quite dispersed, but by the faithfull dispersed, there were as manie more newe Churches set vp. And it is as if God tooke at the hands of his enemies, Corne into his Garner to sowe, whereof should followe a godly and plentifull haruest. It is a fruit that Saint *Paul* noteth in his afflictions, saying, *Brethren, I would haue you to understand, thae the things which hapned to mee, came to the aduancement of the Gospell: as my hands were made famous in Chrst,*

3. Fruit,  
the aduancement of  
the Church.

Acts. 4.

Acts. 8. &  
11. 19.

Phil. 1. 12.

## Of the Markes

through all the Iudgement hall, and in all other places: And many of the brethren (made bolde by my bands) durst speake of the Word more freely. Iustine in his communication with Triphon, writeth, that the same thing happened in his time. It may appeare, (saith he) euery day, that we which belecue in Christ, cannot bee astonished, nor daunted at any, if they cut off our heads, if they crucifie vs, if they cast vs vnto wilde beasts, or into fires, or vnto anie other torment; the more they torment vs, so much the more increaseth the number of the Christians, neither more nor lesse, then as men cut their Vines, to make them the more fruitfull. So the Diuell is greatly beguiled. For in persecuting those which professe the Gospell, hee thinketh to stop men from beleeuing in Iesus Christ, to bee saued. But it falleth out quite contrary. For the poore ignorant men seeing the constancie of the Martirs: gather two points first, that there is no hypocrisie in them, nor anie fleshlie passion, which maketh them to followe this doctrine, which

maine



maintaine, they vtterly abandon all the commodities of the flesh, honours of the World, and the Life it selfe. Next, they are induced to thinke, that the doctrine for which they suffer, is of God, seeing it is by no humane, but by very Diuine power, that they suffer constantlie and willingly, so many reproaches, discommodities and cruelties. And so is this Sentence so famous verified: That the blood of the Martires, is the seede of the Church. In like manner those that haue already the knowledge of the doctrine, are confirmed as well to perseuere in it, as to take courage and strength to suffer in like manner for the maintenance of it. For, seeing that God forsaketh not his Seruants in the conflict, but is with them, and in them, making them victorious: wee take thereof assurance, that God will also ouercome in vs, all temptations, threatnings, and torments: And beholding them through death, to enter into life, and by the crosse to ascend into the Kingdome of Heauen, wee feeble our selues inflamed with

## *Of the Markes*

desire to bee their companions, both in the troubles, & in the triumph of glorie. The which thing maketh vs to perseuere constantly in the truth of the doctrine, which setteth (as it were) before our eyes this soueraine felicitie, euen the heauens open, and Iesus Christ stretching out his hand, to drawe vs vp into the fellowship of his ioy, and glorie incomprehensible and eternall.

The people of the world cannot vnderstand these so excellent fruites of the afflictions for the name of Christ, which wee haue set downe heere aboue, beeing therein like to the Philistins, the companions of *Sampson*, which could not comprehend this proposition that hee made them; *Out of the eater came meate, and out of the fierce came sweetnes*: But wee, that are taught in the Schoole of Christ by his Spirit, we vnderstand & beleeeue, that as *Sampson* hauing vanquished the Lion, found in the body of it honie, so wee hauing constantly overcome all the persecutions & troubles of this life, which are like vnto fierce & cruell Lyons, ready to de-

**Iud. 14. 14.**

deuoure vs, we shall finde this honie so excellent of the fruits of the Crosse of Christ, which shall make vs blessed for euer more. Seeing then, that the persecutions & afflictions that we suffer, serue so abundantly & so many waies & manners to the glory of God, & the edification of our neighbours, and doe also turne to so great good & honour vnto vs: let vs conclude boldly, that we being so afflicted for the name of Iesus Christ, ought to be confirmed in the assurance that we are the members of the true Church, & that God counteth vs for his welbeloued Children.

*An exhortation to perseuere constantly in the truth of the Gospell in the time of persecution, not to feare death, to keepe vs from Apostacie and dissimulation, to vse the holy ministerie: to walke in the feare of God, and pray to him.*

CHAP. XII.

**B**Y this that is said aboue, it appeareth that it is so farre off that we haue any matter to complaine or be offended  
at



## *Of the Markes*

**1. Cor. 9.**  
To perseuer  
constantly in  
the doctrine  
of the truth,  
with con-  
stancie and  
hope vnder  
the Crosse,  
for the assu-  
rance of the  
felicitie and  
honor of it.  
**1. Tim. 6. 12**  
**1. Cor. 9.**

at our afflictions, that rather wee haue iust argument to reioyce, and to comfort our selues, and indeed, behold the counsell of God, who hath ordained that such should be the way which leadeth vs to glory. When any run in a race, all run, but hee onely beareth away the prize, which shall run best. They then run vncertainely, but we run with assurance to obtaine the prize, although other runne better then we: only let vs run constantly vnto the end. Likewise we striue, not in doubt as those that beat the aire, but it is with the good fight of faith, assured of the victorie, & by the victory of a crown, not of leaues that fade in three daies, but incorruptible for euer. And we be not as they that are mad or superstitious, suffering at all aduenture without knowing wherefore, wee know that it is for the truth, we know that this truth appertaineth vnto vs, wee know that God hath created & lightened vs, to maintaine this truth & grace of God to his glorie. How many Martyrs hath there beene in olde times past, that had not so much know-  
ledge

ledge as we? If we goe backe they shall be our Iudges : their zeale and constancie shall condemne our careles knowledge, and vnthankfulnes vnto God. God hath not called vs to fight & to suffer, leauing vs wandring without a captaine : Iesus Christ himselfe is our head, Captaine and guide, bearing his Crosse before vs, and crying, *Hee that loueth mee, let him follow mee.* Himselfe hath not refused this condition, but hath beaten & made the way, to draw and lift vp his own into his kingdome. All the Prophets, Apostles, Martyrs, and blessed seruants and children of God, are gone thither before vs. The worke it selfe of our saluation calleth vs thither, and the glorie of God requireth it. Ought we to dispute, whether we ought to obey? Should wee doubt whether wee will bee fashioned like his Image, and weare the liuerie of the children of God? Let vs boldly enter into this straight way, at the end whereof we shall finde the gate of heauen. Let vs giue our necks to Iesus Christ to receiue his yoake, and the honour of his order.

How

## Of the Markes

Gal. 6. 17.

How many great Lords of the world trauaile all their life to come to this honour, to be Knights of the Order of any Prince? And hauing attained to it, they account themselves happie men. And what be the ensignes of such Orders? The one shall haue a Fleece, the other a Garter: and the ensigne of the order of Christ, is prison, banishment, losse of goods, reproches, beatings, death. This is the order that *S. Paul* receiued, & whereof he gloried, saying; *I beare in my body the markes of Iesus Christ*. Now although that a Fleece and a Garter, are in themselves vile or base things, yet are they honourable, and to be desired in the world, because Princes take them for the ensigne of their order, acknowledging and calling them brethren that weare them. The ensigne then that Christ the King of Kings hath taken for his order, shall it not be honorable? Shall we not account our selues happie to attain vnto it? Let vs follow chearefully this glorious troupe marching before vs with triumph: honoured with this Order of the Prince  
of



of Glory, Iesus Christ.

Let vs suffer our selues to be guided by him who is infinitely wiser then we, and loueth vs better then we loue our selues. And let vs receiue this fauour of God, that so seruing his glorie, our glory may also be aduanced. Let vs not be troubled nor shaken with feare, when we see the persecutors come to the end of their enterprises, and the children of God afflicted. *That is to them (saith S. Paul) a* Phil. 1. 28. *manifest token of destruction, and to vs of saluation.* There is no greater curse (saith S. Augustine) then the prosperitie and felicitie of the wicked, because it is a strong wine to make them drunke in their iniquities, and to make a heape and treasure (as it were) of the wrath of GOD upon them. It seemeth to vs that the world goeth to confusion and disorder, when the wicked triumph, and the children of God weep. But on the contrarie, that is to vs a manifest token of the iust iudgement of God, as Saint Paul saith, 2. Thes. 1. 5. *That wee are also made worthie of the Kingdome of God, for which also we suffer.*

## Of the Markes

suffer. For it is a iust thing (saith he) with God, to render affliction to those that afflict vs, and to vs that are afflicted, deliuerance ; then, when the Lord Iesus shall shew himselfe from heauen with the Angels of his power, and with the flame of fire, to do vengeance vpon those that did not know God, & obeying not the Gospel of our Lord Iesus Christ, the which shall be punished with an euerlasting punishment from the face of the Lord, and from the glory of his power, whē he shall come to be glorified in his Saints, and to be made wonderfull among all the faithfull. We are so impatient, so hot, or so foolish, that we consider nothing but the beginning of the works of our God : but we must ioyne them together, & cōsider the accomplishment of them, as S. *James* teacheth vs. Ye haue heard the patience of *Iob*, and haue seene the end which the Lord made, and that the Lord is very mercifull and full of pittie. He that shall set himselfe to consider in his mind how poore *Ioseph* was handled, & sold of his brethren, & how (refusing to consent to  
the

*Iam. 5. 1.*

the shamefull and detestable request of Gen. 37. 39.  
 his mistresse) he was cast into prison, and  
 kept there 2. yeares; surely a man would  
 take pittie on him, as on a miserable per-  
 son: but let vs see the accomplishment of  
 the worke of God: let vs consider him (by  
 this means) exalted to the gouernmēt of  
 all the kingdome of *Egipt*, and then we  
 shall count him happie. Aboue all, if we  
 behold Iesus Christ, mocked, scourged,  
 crowned with thornes, crucified between  
 2. theeues, who would not be offended,  
 that the prince of glorie & sauiour of the  
 world shuld so be handled. But let vs be-  
 hold him risen again, ascended into hea-  
 uen, & sitting at the right hand of God, a-  
 boue al principalities & power, enioying  
 glorie incomprehensible, & we will ad-  
 mire and praise the worke of God. So if  
 we behold his members persecuted, ba-  
 nished, mocked, spoiled, imprisoned, en-  
 ring into the fire: what (wil we say) is this  
 father, which hādleth his childrē in this  
 sort? But if we ioyne to the crosse, the glo-  
 rie, & the death to the resurrection: to be  
 short, if we behold them in that estate,  
 where-



## *Of the Markes*

wherein we shall be, when Iesus Christ  
meeting vs in his maiestie and glory, shall  
lift vs vp aboue all the heauens, into the  
house of God his father, to liue with him  
euerlastingly, & that the Crosse shall be  
to vs as a ladder to go vp vpon, to the en-  
ioying of such a glorie. Who is he then  
among vs that should not shout out for  
ioy, seeing this wonderfull work of God.  
Who is he that would not count himself  
happie? Who is he that would haue been  
more daintily handled? Who is he that  
would not be rauished with the bountie  
wisdomes and loue of God towards his  
children? Hee that neuer saw a haruest  
seeing the plowman taking so much  
paine to till the earth, to spread it with  
dung, and after to cast faire wheat into  
the field so tilled, he would thinke that  
this man were mad, and that a child were  
to be whipt that should do such a thing,  
but seeing after the haruest that should  
come of it, he would change his minde  
and acknowledge, that the husbandman  
had done an excellent worke. Now, this  
is the time to till, to dung and to sow, the  
har

haruest shall followe. Let not vs change  
the course of the seasons : neither yet  
let vs separate them the one from the o-  
ther , but let vs ioyn the time of the  
death, with the day of the resurrection :  
and let vs assure our selues, as it is written  
in the Psalmes , that hauing sowed with  
teares, wee shall reape with ioy. Hee that  
in olde time had scene poore *Lazarus*  
full of sores, at the gate of the rich man,  
and the rich man at the table, in all de-  
lights and pleasure, hee would not haue  
chosen to bee *Lazarus* , but the Rich  
man. But if tarrying a while, hee saw  
the soule of *Lazarus* carried straight by  
the Angels into Heauen, and the Rich  
mans soule goe to the fire of hell, hee  
would change his minde, and would de-  
sire to bee *Lazarus*. Let vs then detest  
the glistering state of cursed riches, and  
let vs count the poore and afflicted con-  
ditions of the *Lazaruses* of our time,  
waiting to be carried vp into euerlasting  
glorie, happy. The wicked haue nothing  
in heauen, nor wee in the world. Bles-  
sed is the man (saith *David*) whome the

Psal. 126. 6

Luk. 16. 19

Psal. 94. 12

P

Lord

## Of the Markes

3. Not to  
feare death.

Rom. 7. 24.

Lorde instructeth by the Power of his Spirit, and by the Doctrine of his Lawe, to haue contentment, and rest in the time of Aduersitie, while the graue is digged for the vngodly, for an ende of his felicitie. Yea, if wee were called to suffer death for the name of Iesus Christ. What other thing is this Death, but (after a long conflict,) the day of victorie, the byrth of a blessed Soule after a great trauaile, the Hauen desired, after so furious Tempests, the ende of a dangerous and troublesome voyage, the healing of all woundes and sicknelles, the deliuerance from all feare and terrour, the accomplishment of our Sanctification, the Gate of Heauen, the entrance into Paradise, the taking possession of the inheritance of the Father, the day of our marriage with the Lambe, the enioying of our desires. Who is then among vs, who feeling with Saint Paul the bondage of sinne, would not crye out with him: *Alas wretched man that I am, who shall deliuer mee from this bodye of Death?* And feeling the good that  
Death



Death bringeth vnto vs, will not also say with him, *I desire to bee dissolued, and to bee with Christ.* If death wherewith God threatned our first parents, is a feeling of the wrath of God in the Soule, and in the bodie because of sinne. Wee may well say that Death and Life are two twinnes, vnited and knit together, vntill the separation of the Soule and Bodie: and this separation, which is commonly called Death, is rather the deadly stroake of Death, the body then beeing exempt from paine, and the Soule from vice and corruption, wayting vntill the rest of death bee swallowed vp in victory at the day of the resurrection.

It is then an abuse to call Life a continuall Death, and to call that Death, which is the ende of a thousand deaths, and the beginning of the true life. It is then also great reason, that wee haue horroure of that which wee ought to desire; and desire the continuance of that, the onely ende whereof bringeth vs to eternall Felicitie. And to this end Saint Chrysostome sayeth verie well, that it,

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which is called Life and Death, haue deceiueable visours. Life deformed, and accompanied with manie miseries and calamities, hath a faire pleasant visour, which maketh it to be desired: & Death, so faire, happie, and to bee desired, hath one deformed and fearefull. Let vs cut off then, saith hee, these visours, and wee will change our mindes, when wee shall finde vnder the faire visour of Life, nothing but matter of heauinesse and displeasure: and vnder the foule and hideous visour of Death, such a beautie and felicitie, as wee shall incontinently bee taken with her loue. So long as wee liue, wee haue cruell enemies, which neuer cease making warre with vs, whome wee can neuer vainquish but by Death. And indeede wee cannot make the world to dye in vs, except wee dye our selues. Sinne which is in vs, liueth in vs, and fighteth against vs, vntill wee dying, it also dye with vs. And by death alone, the deadly assaults of Sathan our chiefe enemy, dye foorthwith. But yet why should wee feare it, which cannot come vnto

vnto vs, but by the will of him who is our heauenly Father, yea, and at such a time as hee appointeth? as *Dauid* sayd, *Psalm 31. 10*  
*Lorde my Times* : that is to say, all the minutes of my life, *are in thy hands.*

There is no Creature more enemie vnto man, nor more able to hurt, than the Diuell. And indeede, hee is called the enemie, the murtherer, and the roaring Lyon, seeking whom hee may deuoure. But the hystorie of *Iob* sheweth plainly, that God holdeth him bridled, so as hee can attempt nothing, nor goe cyther forward or backward more then God will permit him. And this which is more, hee hath not power to enter so much as into the Swyne, without the leaue of Christ. What is this then, that wee should feare men? Are not they also vnder the Prouidence, Power, and Gouvernement of our God? It is God, (saith *Hannah*, the Mother of *Samuell*, who weigheth their enterprises, so as as they cannot passe one ounce of the weight ordayned of God. *It is hee that slayeth, and maketh aline againe:* *1. Sam. 2. 6*



## Of the Markes

which bringeth downe to the pit, and lifteth  
up againe? hee maketh poore, and maketh  
rich: hee abaseth and exalteth. To bee

Gal. 1. 15. 3.

short, It is hee alone (as David sayeth) which doeth whatsoever hee will. Now wee doubt not, but hee will doe that which hee hath promised vs, and wee knowe that hee hath promised vs, yea, and that hee hath taken vpon him to make vs happie. If then the doctrine of the prouidence of God importeth, that hee hath not onely ordayned in his eternall Counsell, the end and issue of his worke, (which is his Glorie, and the Saluation of his Elect,) but also the fit meanes, according to his infinite Wisedome, and requisite for the execution and accomplishment of it: Let vs bee assured that there is no Creature, that can let or alter his will, as Saint Paul sayth: *If God bee for vs, who shall bee against vs?* Let vs also bee assured, that whatsoever happen vnto vs, is the way whereby hee hath ordained to leade vs to life and euerlasting glorie.

Rom. 8. 30.

Col. 1. 16.

Saint Paul speaking of Iesus Christ,  
saith,

saith, *That all Creatures are of him, stand by him, and are for him.* As also hee saith in an other place, *That of him, and by him, and for him, all things are.* Wherefore then doe we feare our enemies, seeing euen this, that they are, is by the power and will of him, who is our Head and Sauour; for as much as they can neyther enterprise, nor consult, neyther yet bee aliue one moment without the will of Christ? And besides this, seeing their Life and beeing is for him, and for his Seruice, that they might bee to his members, as fire to purifie them, a rod to correct them, Medicines to heale them, a Bridge for them to passe vpon ouer the desert of this World, in the land of Promise: Ladders, to helpe them to ascend into Heauen, Instrumentes to glorifie them, and as a Knife, that cutteth the Cordes, by which wee are helde in the Earth, and hindered to goe vnto God, and to bee where Iesus Christ our head is? Also, what threatning can the most mightie of the Worlde threaten vs with more horrible, to make vs turn from the

## Of the Markes

Mat. 10. 28.

Luk. 12. 24.

Seruaice of God, then those wherewith God threateneth all those that turne away from him? *Feare not* (saith Iesus Christ) *those that can kill the Bodie,* (and yet so, and when God will, and the bodie, which within a very little after, must needes dye) *and can doe nothing more: but feare him, who after hee hath killed the Bodie, hath power to throwe both Soule and Bodie into euerlasting hell fire: him, I say vnto you, feare indeed.*

In like manner, what promises can the Worlde make vs greater, or more certaine, to draw vs vnto it, than those which our God hath made vs, to keepe vs in his Seruaice, and in his House, promising vs euerlasting Life? Now, the Church is his House, and this good God hath called you, (my brethren) thither, and hath receiued you. Hee hath nourished you in it sometime. Hee hath there giuen you the scale of your Adoption. Hee hath begunne to cloath you with the Liuey of his children, and hath fashioned you, like to the Image of Iesus Christ. A great part of your way is

past.



past. In this your trauaile of childhood  
you haue passed many torments. If the  
greatest Torments come, the happie  
deliuerance approacheth. *He that shall* **Mat. 14. 13.**  
*continue vnto the ende shall bee saved.*

They that are reuolted, and doe reuolt,  
make you to feele in their vn happiness,  
how happie you are, to bee the Chil-  
dren of GOD elected to eternall Life.

For it is vpon this election, and so, vp-  
pon the good pleasure of God, that your  
perseuerance doth depend. Acknow-  
ledge in it both his infinite mercie, sup-  
porting you, and pardoning you daily  
so many faults and sinnes, and also his  
incomprehensible Goodnesse leading  
you, as it were by the hand, to the en-  
ioying of Eternall Life. Abhorre you,  
and detest that miserable, yea, cursed  
and vn happy state of these Apostates,  
that yee may also hate and detest the  
Ambition, and the Pride, the euill Con-  
science, the despising and abuse of the  
Gifts of GOD, the Loue of the World,  
and those other Vices, which threw  
them headlong into ruine. And on the

3. To keepe  
our selues  
from apostasy  
and dissimu-  
lation.

con-

## Of the Markes

contrarie, loue, search, and follow all that which God hath ordained to nourish Godlinesse, Faith, Charitie, humilitie in vs, and other Gifts and Graces which proceede from the Election, and are meanes ordained by the Prouidence of GOD, to guide vs to the happinesse promised to those which shall continue vnto the ende. Keepe yourselues hereafter from these false *Nicodemoies*, who to auoid the Crosse, will abandō (by a Sacriledge vntollerable) their bodies to Idolatrie, and so consequently to the Diuell, in reseruing, as they say, their hearts vnto God.

**1. Cor. 6. 19** Will the most carelesse husband among them, cōtent himselfe, if his wife, giuing ouer her bodie to whoredome, should say vnto him, that shee keepeth neuerthelesse her heart vnto him? *Yee are not your owne, saith Saint Paul, yee are bought with a price : Then glorifie God in your body and in your Spirit ; which both*  
**Cor. 17. 1.** *appertaine vnto God. Againe, Cleanse your selues from all filthinesse both of Body and Spirit, finishing your Sanctification in*  
the

the feare of God. Perseuere constantly in the Church, which is your mother, that you may bee the Heires of the Father. It sufficeth not to keepe your Soules from poyson, yee must nourish them, that they may liue. Rather then wee will suffer our bodies to die of hunger, wee will sell all to get bread : and we would runne through the fire in such a case to saue it. At the least, let vs follow those that in the time of Famine, forsake their Countries to finde foode. The Soule is more precious than the Body. And therefore must wee labour more to haue the Bread abiding vnto Eternall Life, then for that which perisheth. Alwaies thinke with your selues, our soules must liue, and it is to tempt God to desire to liue without foode. Therefore wee must seeke foode, that wee may liue.

4. To vse  
the holy  
Ministerie.

Ioh. 6. 24.

Now true it is, that to reade and meditate the Word of God in the house, and to keepe there the familie, is a holy exercise, and very profitable for the Col. 3. 16.  
nouriture of the Soule. It is commaunded Psal. 1. 2.  
of



## *Of the Markes*

**Act. 17. 11.**

**Deut 6.**

**Psal. 119.**

**Act. 2. 42.**

**1. Tim. 3. 15**

**Gal. 4. 26.**

**Act. 11. 26.**

of God, and such as are negligent in the  
ductie, shewe that they haue no care of  
the life of their Soules: yet this doth not  
suffice. Wee must confesse the name of  
God, and call vpon him in the Assem-  
bly: wee must heare the Sermons, and  
communicate at the holy Sacrament  
wee must ioyne and keepe our selues  
vnited with the Church, which is the  
Pillar and sure Ground of Truth, and  
the Mother of the Children of GOD  
This onely title of Mother giuen to the  
Church, teacheth vs, that there is no en-  
trance into the Life that lasteth euer  
except wee be conceived in the womb  
of his Mother, that shee beare vs, and  
bring vs forth, and giue vs sucke of her  
breasts: finallie, except shee holde and  
keepe vs vnder her conduct and gouern-  
ment, vntill (being vncloathed of the  
mortall flesh) we be made like vnto the  
Angels.

In auncient time the faithfull were  
called Disciples. For the Church is al-  
so called the schoole of Christians, where  
in (according to the infirmitie that is in

wee must bee the Disciples of Christ  
all the daies of our life. This Church  
is also often signified by a Temple:  
and the holy Ministrie is ordained of  
GOD to build it. Therefore whosoever  
despiseth it, cannot bee builded in  
this Temple to be there a liuing stone.  
This Church is the House of God: the  
Faithfull, his household Seruants and  
Children. Therefore whosoever doth  
not enter, and abide in the Church, can-  
not call himselfe the Childe or house-  
hold Seruant of God. The preaching  
of the Gospell is the Ministerie of the  
holy Ghost, of life, and of glorie: who-  
soever refuseth to heare it, hath not the  
Spirit of Christ, and consequently per-  
taineth not vnto him, and so abideth in  
death and euerlasting shame. See how  
wee must thinke in your selues of the  
benefite, vtilitie, yea, and the necessitie  
of the holy ministerie, to say with *Dauid*,  
O Lord of Hosts how amiable are thy Ta-  
bernacles? My Soule desireth greatly, yea  
and longeth after the Courts of the Lord.  
My Heart and my Flesh reioyce in the  
liuing

2. Cor. 3. 6.

1. Tim. 3. 15

Heb. 3. 6.

Eph. 2. 19.

2. Cor. 3. 8.

Rom. 8. 9.

Psal. 84. 2.

## Of the Markes

**Plal. 42. 1.**

living God. Blessed are they which dwell  
in thy house, and praise thee continually  
Let the taste and need of this spiritual  
foode, cause those that are now depriv  
ued of it, to say with David; *Like a*  
*the Heart desireth the water brookes,*  
*longeth my Soule after thee O G O D*  
*My soule is a thirst for God, yea even*  
*for the living God, saying: Alas when*  
*shall I come to appeare before the presence*  
*of God? When wee shall bee deprivued*  
*of our Countrey, Wife, Husband, Traff*  
*ficke, Goods, dignities, and other things*  
*pleasant to the flesh, let all these bee*  
*nothing to vs: but let vs say with Da*  
*uid, I have asked one thing of the Lord*  
*which I will still require, that I may dwell*  
*in the house of the Lord all the daies of*  
*my life, to behold the faire beantie of the*  
*Lord, and carefullie to visite his Temple*  
If David, a man excellent in faith and  
all vertue, a Prophet, and as an Angel  
amongst men, confesseth so roundly  
and so often, the need that himselfe had  
to bee in the Temple of the Lord, fee  
ling himselfe as it were ravished with  
mol

**Plal. 27.**



most feruent desire of this benefit, what ought wee to feele in our selues, who are yet so ignorant, so weake, so corrupt, in the middelt of so many dangers? Say then from the heart with the same *Dauid*: *O Lord I loue the habitation of thy house, and the place where thine honour dwelleth*: And that good G O D and Almighty Father, who hath care to nourish our bodies, yea and prouideth for the nourishment of the little Birds, will without doubt heare your desire, and will prouide for the nourishment of your soules. Psal. 26. 8.

Moreover, (accomplishing his promise made by *Esay*, of powring out of *Esay. 44.* waters vpon the drie Ground) hee will make you to grow as the grasse, and as the willowes by the riuers sides: for the ioy and comfort whereof, one shall say, I am the Lords: another shall call himselfe by the name of *Iacob*: another shall subscribe with his hand, I am the Lords, and shall call himselfe by the name of *Israel*. But vnderstand farther, that the Gospell whereof yee make

9. To walke in the feare of God.

Iam. 1. 22.

1. Cor. 6. 19

1. Cor. 3. 16.

Rem. 6.

make profession, is a doctrine not to flie about in the vnderstanding, but to take seate in the heart; not in the tongue to talke onely, but in the life and holy workes. *Then bee yee doers of the Word, and not onely hearers, deceiuing your selues.* God hath adopted you for his children, but on this condition, that the image of Christ may shine in you. God hath chosen and called you to bee his Temples, and to dwell in you by his holy Spirit: Remember yee that the Temple of God is holie, and that it is not lawfull to defile it, nor to put holy things to prophane vses. God hath created you for his glorie, & Christ hath redeemed you, that yee might be his. Remember then that you must bee consecrated and dedicated vnto God, neither to thinke, say, nor doe any thing but to his glory. Yee are dead to sinne, but liuing to GOD by Iesus Christ. Apply not then your members to bee instruments of iniquitie to sinne, but apply you vnto God, as being of dead, made aliue, and your members to bee instruments

of righteousness to God. Yee are made free from sinne by Christ, but it is to bee servants to Righteousnes. Remember that which Saint Paul sayeth, That if yee live according to the flesh yee shall dye: but if by the Spirit, yee mortifie the deeds of the flesh, yee shall live: they that are of Christ, haue crucified the flesh, with the Concupiscences of it. If yee live in the Spirit, walke also in the Spirit. As out of Fire proceedeth inseparable heate and brightnesse: in like manner, if yee haue received Christ for Iustification, ye must haue him also for Sanctification. If ye haue hope to see Christ as hee is, purifie your selues as hee is pure, following peace with all men, and holinesse, without which, none can see God. Remember what the faithfull Soule sayth, I haue washed my feete, how shall I file them againe?

Rom. 6. 18.

Rom. 8. 13.

Gal. 5. 24.

Gal. 5. 25.

I. Cor. 1. 30

I. Ioh. 3. 23

Hebr. 12. 14.

Can. 5. 3.

The band betweene God and vs, is holinesse, in as much as it appertaineth to his Glorie, that hee which is holie, haue no acquaintance with iniquitie and uncleannesse. Bee ye then holie, for I am holie, sayth the Lord. What participation

Q

is



## Of the Markes

2. Pet. 1.4. 5.  
1. Cor. 6.

is there (saith Saint Paul) of Righteousnesse with vnrighteousnesse? What fellowship hath Light with Darknesse? What agreement hath Christ with Beliall, or what part hath the Beleener with the Infidell? or what agreement hath the Temple of God with Idols? For yee are the Temple of the living God; wherefore depart from amongst them, and separate your selues, saith the Lorde, and touche not arie uncleane thing.

The ende of our regeneration is, that there may appeare in our life, an holie melodie and consent betweene the righteousness of God, and our Obedience. Yee haue vnderstoode heere before, that the desire of the heart to consecrate your selues to God, is a marke of your Election & Adoption. But see yee that this desire may shewe it selfe by the workes of Godlinesse and Charitie. If you make profession that yee know Christ, know yee according to the doctrine of Saint Paul, that yee haue not knowne him as yee ought, if yee mortifie not the old man, and put on the newe, walking in

Eph. 4. 20.

Col. 2. 13.

right

righteousnes and true holines. God hath drawne you out of the power of darknes, and hath transported you into the kingdome of his beloued Sonne. Walke yee then as the children of light: Renounce this cursed bondage of Sathan: Shewe that ye are faithfull and not traitors to Iesus Christ. Bee yee without reproch and single harted. The children, I say of God, vnreproueable in the midst of this crooked & peruerse nation; among whom ye shine as lights in the world, which beare before you the word of life. Shewe your selues to feele the wholesome grace of God, which teacheth you to renounce all infidelity and worldly lust, to liue soberly, iustly, & godly. Thinke in your selues, that the friendship of this world is enmity to God. And that ye cannot be friends to the world, but that ye must needs be enemies to God. Haue no fellowship with the vnfruitfull workes of darknes, but rather reprove them, so as your holy conuersation may serue for a prooffe & check to such as walke disorderly. Remember what God sayde to man, *The feare of the*

Phil. 2. 13.

Tit. 2. 11.

Iam. 4. 4.

Eph. 5. 11.

## Of the Markes

**May. 33. 6.** *Lord is true wisdom, and to depart from euill, is vnderstanding.* Let the fauour of

**Gen. 17. 1.**

God bee our treasure : walke, as it were, before him, as hee commanded *Abraham*.

Thinke that ye are not your owne, to liue for your selues, according to your owne wisdom and pleasure, but that ye appertaine vnto God, that ye might liue vnto him, and according to his wisdom and will, reuealed vnto vs in his Word. That man hath much profited, who knowing that hee is not his owne, hath taken away from himselfe, and his owne reason, all Lordship and Domination, to resigne it to God, and to suffer himselfe quietly to be guided, according to his pleasure. There is no Vice more

comon, more pernicious, or more hard to cure, then the loue of our selues, and therefore there is no lesson more necessary then it which Iesus Christ taught his Apostles : That to bee of the number

**Mat. 16. 14.**

of his Disciples, wee must renounce our selues. Renouncing then your selues, hate yee that which is euill, and cleaue vnto that which is good, inclined by

bro



brotherly Charitie to loue one another. Procure things that are good, not onely before God, but also before men. If it be possible, so much as in you lyeth, haue peace with all men. *Bee wee as the Elect*

*of God, holy and beloved, clad with the bowell of Compassion, of Kindenesse, of Humilitie, of meeknesse, of long-suffering, forbearing one another, and forgiving one another, if any man haue a quarrell with another, euen as Christ hath forgiven you. Loue one*

Col. 3. 12.

*another, as God hath loved you. For heerein is the difference betweene the Children of God, and the Children of the Diuell, and wherein yee may bee knowne to bee the Disciples of Christ. Yee are all members of one*

1. Ioh. 10.

*bodye, let there bee no diuision or parts taking among you, but feelee the afflictions of those that weepe, to weepe with them, and to comfort them, and reioyce with those that reioyce, to prayse God with them.*

Ioh. 13. 35.

1. Cor. 12. 25

If yee bee the Citizens of the Citie Ierusalem, and will haue a sure dwelling in it, walke in integrity, labour to deale iustly, speak the truth from your harts, keepe you from slander, couetousnesse, and

Psalm. 15. 3

## *Of the Markes*

**Gal. 6. 10.**

**1. Pet. 10.**

**1. Pet. 4. 8.**

**1. Jam. 1. 19.**

all other corruption. Acknowledge in all men the Image of God, wherevnto you owe honor & loue: and in your brethren acknowledge the renuing of this image, and the brotherly cōiunction in Christ, in dooing good to all men, loue, honor, and helpe especially, those that are of the household of faith. Ye are debtors to your neighbors of all that ye haue, or are able to doe, to bee disposers of it, with condition, that yee render to God an account. Honour the graces of God in your brethren, and couer their infirmities by charitie, be quick to heare, but slow to speak, and slow to wrath. For the wrath of man worketh not that which is righteous in the sight of God. Doe not desire, hope, or imagine any other meanes to prosper by, than by the blessing of God. And doe not looke, that he should aduance by the ayde of his blessing, that which hee hath accursed by his mouth. So goe forward in the amendement of your liues, that this day may passe yesterday. Seale to the puritie of the doctrine, with the holinesse of your life, that the ignoraunt seeing

seeing your blamelesse couersation, & esteeming you by your good works, may glorific God, & imbrace the gospell with you, when it shal please God to call them. Haue minde of that great curse pronounced by the high Iudge, against such as offended anie of the verie least. Furthermore, reioyce in the Lord, indeuour to be perfect, be comforted, be of one consent, liue in peace, & the God of loue and peace shall bee with you. But as it is God which worketh in vs, both to will, and in work to accomplish according to his good pleasure; So aboue all things, imploy your selues to pray feruently and continually. Prayer (sayth *Chrysostome*) is the soule of our souls. For it also is the soule which quickneth all the actions of the children of God. It was the lifting vp of *Moses* hands to Heauen, which strengthened *Iosuah* & his armie, and gaue him victorie ouer the *Amalekites*. And indeede, without the grace of God, the which wee obtaine by prayer, all that we doe is but vanitie. Faith is the key that openeth the cofers of the treasurs of our

1. Pet. 2.12.  
Luk. 7.1.

2. Cor. 13.  
11.

Phil. 2.13.

6. To pray  
to God.

Exo. 17.11.



## *Of the Markes*

God, prayer is the hand to drawe it out, to enrich our selues. Prayer lifteth vp our hearts from earth to heauen; it reneweth the memorie of the promises of God to confirme vs; it assureth vs against all that wee can feare, it obtaineth all that wee can desire. It giueth rest and contentment to our soules. It keepeth and strengtheneth the feare to offende God. It increaseth the desire to goe vnto him, whom in praying we feele to be the spring and heape of all good things. It ingendreth in vs a stedfast despising of the worlde, and renouncing of the flesh: it representeth vnto vs the heauenly and euerlasting felicitie, that wee may aspire to the enioying of them. There is nothing to be more desired, then to be conuersant with him, without whom we cannot be happie. But hee that will alwayes be with God, he must alwaies either pray or read. For when we pray, we talke with God: and when wee read, God talketh with vs. The more wee are exercised in prayer to God, the more wee encrease in godlines. Therefore also we may not be wearie

*Aug. in  
Psal. 85.*

wearie or faint-hearted in prayer, although the Lord defer to make vs feeble the fruit of our prayers. For we haue a promise of him that cannot lie, that whatsoeuer we aske of God in the name of Iesus Christ, it shall be giuen vs. If he defer, for some time, to make vs feeble the fruit of our prayers, it is for our greater benefit. Let vs continue still and waight, knowing assuredly, that hee, who according to his fatherly loue and bountie, desireth our good, can (according to his infinite power) giue that which we aske of him, and according to his truth will heare vs: hee also according to his wisdom knoweth the fittest time, as is before said, and the meanes most apt to make vs feeble the fruit of our prayers. When we aske of God (saith *S. Bernard*) even those things that concern this present life: our prayers are not so soone gone out of our mouth, but they are written in his booke: and wee ought (saith hee) to bee assured, that hee will either giue the thing it selfe which wee haue asked, or other things which hee knoweth

## *Of the Markes*

knoweth to bee more profitable for vs.  
To conclude, Prayer is the most mightie  
and fruitfull worke of Charitie, seeing by  
it we helpe our neighbours present and  
absent, knowne and vnknowne, great  
and little, and that both with spirituall  
and corporall good things, drawing by  
our prayers the blessing of God vpon  
them. And in this confidence my very  
deare and worshipfull Brethren, I will  
continue in this Duetie and Office of  
charitie, earnestly to pray to G O D for  
you, and particularly I will water with  
my prayers to God, this Exhortation,  
which I haue directed vnto you; besee-  
ching him with all my heart, that being  
comforted and strengthened thereby, in  
the doctrine of the truth, which ye haue  
receiued, yee may continue constantly in  
it, sealing it by the workes of godlinesse  
and charitie, comforting your selues in  
the Lord, in that yee are his welbeloued  
Children in Iesus Christ: and surmoun-  
ting all temptations and assaults, to the  
end, that by the power of the holy Ghost  
departing conquerors out of al cōflicts,  
yee



ye may attaine at the last, to the crowne  
of glorie, which God hath prepared to  
al his children, through Iesus Christ, our  
Lord. Now the God of peace sanctifie you *1. Thes. 5.*  
throughout, and preserve your whole  
spirit, and soule, and bodie blamelesse,  
untill the comming of our Lord Iesus  
Christ. He that hath called you is faith-  
full, who also will doe it. I also beseech  
you (my Brethren) to imploy your selues  
more and more in fervent and continu-  
all prayers, for the preservation, prospe-  
ritie and advancement of his Church,  
so mightily assailed on all sides ; and  
particularly to bee mindfull of mee in  
your prayers, that it may please the Fa-  
ther of light, from whence all good gifts  
doe come, to continue his mercies to-  
wards me, and to guide me alwaies with  
his holy Spirit, with the increase of his  
gifts and graces, to accomplish the rest  
of my life, serving faithfully and holily  
to his glorie, and the advancement of  
the kingdome of our Lord Iesus Christ.

*Amen.*

*Holy*

## *Of the Markes*

*Holy Meditations and Prayers.*

### CHAP. XIII.



Lord God Almighty,  
all good and all wise,  
we are cōfounded be-  
fore thy holy Maief-  
tie, not (O Lord) for  
thy troubles and ex-  
tream calamities wher  
with wee are oppressed in these daies  
full of tribulations, anguishes and teares:  
but as much as we haue offended thee,  
and forasmuch as our sinnes, our ingrati-  
tude, and rebellions haue kindled his  
wrath against vs: and chiefly forasmuch  
as the wicked and infidels, take occasion  
by thy iust iudgements and corrections  
to blaspheme thy holy name. Alas  
Lord, we yeeld our selues guiltie before  
thee, confessing that we are inexcusable,  
& vnworthie to be named thy children:  
yea we are worthie of hell, and to be cre-  
atures accursed for euer. For (O our  
good God) when we were the children of  
wrath, thine enemies, abandoned to all  
euill,

euill, thou hadst pittie vpon vs poore & abhominable sinners. Thou hast cast the eyes of thy fauour vpon vs. Thou hast giuen thy welbeloued Son Iesus Christ to the shameful & cursed deth of the crosse for vs. Thou hast giuen vs thy holy Gospell, that blessed & ioyfull tidings of our saluation: Thou hast accompanied it with thy Spirit to lighten vs, to draw vs vnto thee, to make vs partakers of <sup>ys</sup> treasures of thy kingdome & of eternall life. Thou hast stretched out thy hand from heauē to the depth of hell, to pull vs back, & to make vs thy happie children. Thou hast done according to the good pleasure of thy will, inasmuch as thou shewest mercie on whom thou wilt shew mercie. Alas Lord, ought not we to acknowledge the day of thy visitation, and the time of saluation? Ought not we to feele the abundant riches of thy incomprehensible grace towards vs, to loue, serue, praise & adore thee? to renounce our selues, the world and the flesh, and all that which is contrarie to thy glorie: yea to abhor all that doth displease thee: to walke as the chil-



## *Of the Markes*

children of light, and to consecrate our selues vnto thee, to bring forth fruits worthie of thy Gospell, and becomming the children of such a Father : to bee as bright lights in this darke world, to giue light to the pore ignorant ones, to draw them with vs into the way of saluation. But alas, O Lord, O God, we (quite contrarie) hauing brought into thy Church the world and the flesh, haue kept in our selues these enemies of thy glorie, these plagues of our soules, & haue serued the. Our infidelitie & our flesh haue made vs loue the earth more than the heauen, the world more then thy kingdome, the filthines and dust of vaine riches, more than the treasures of heauenly & eternal good things : the smoke of humane honors, more than the glorious estate to be thy children, and brethren of thy son Iesus Christ. Couetousnesse the roote of all euill, hath hardned our hearts to despise thy poore ones, euen Iesus Christ in his members. We haue slandered thy holy Gospell by frauds, deceipts, & robbings: occupying our trafficke, and doing our affaires, as people hauing no knowledge of

of thee. The aire in the cities where thy word hath bin preached, hath bene stinking, & infected with the whoredomes, adulterie, and other infamous acts that there hath bin committed. Gluttonie & drunkenes, hath made brutish those, that for thy blessings and bountie ought to haue praised thee. Euerie man thinking onely how to profit & aduance himselfe in this world, to the dispising of thy holy seruice, and the building of thy Church. The profession of thy holy religion hath serued many, but for the cloake of their iniquities. We haue put our trust in the arme of flesh, & in broken reeds, seeking comfort for thy Church of the enemies of it, in forsaking the fountaine of liuing waters, and the almightie. Crimes, trespasses, blasphemies and iniquities haue bene winked at, & supported, in defiling the seate of thy Iustice, without punishment: thy threatnings and promises reiected as vanities, the holy Ministerie of the Word despised, the chastisements which thou hast exercised on our bretheren neglected, without thinking  
what

## *Of the Markes*

what our selues haue deserued. We haue not felt sorrow for the afflictions of thy Children, to mourne with them, and to feare thy iudgements. And what shall we say more, O Lord? Our iniquities are as mountaines, our ingratitude and rebellions, as the great deepe, our whole life before thee, being nothing else but a continuall sinne & despising of thy holy Maiestie. If they who neuer heard speake of thy sonne Iesus Christ, and that haue not knowne thy will, are iustly punished in thy wrath; what iudgement, what condemnation, what hells and curses haue we deserued, hauing so villainously, so long, so obstinately, despised thy holy instructions, thy promises, thy threatnings, and the examples of thy iudgements, which thou hast exercised before our eyes. Also the voice of our ingratitude is ascended before thee: our iniquities haue, & do cry vengeance against vs. These are the procurers and advocates of thy iustice, soliciting these iudgements against vs. Our sins haue strengthened our enemies, and haue made them conquer



conquerours ouer vs. Wee haue sowne iniquitie, and we haue reaped afflictions: as thou seest, O Lord, our God, that thy children are banished, spoyled, and impouerished, that they are cruelly dealt withall, trodden vnder foote, and exposed to the laughter of thine enimies. Our persecutors make a scorne of those, ouer whome thy name is called on, and they make their boaste of the euill that they doe: They scatter thy flockes; They throwe downe the Scepter of thy Sonne Iesus Christ: They depriue thy Children of the pasture of thy word. Those temples (O Lord) those temples where not long since, thy praises did sound, in which the holy Gospell was preached, the Sacraments purelie ministred, thy name religiously called on: These temples, O Lord, are now defiled with Idols, and Idolatrie, the abhominable Masse is established againe, false tales and lies are preached. These temples where thy people assembled in so great nūber to praise thee, and to beholde thy louing countenance, are now filled with people blaspheming

R

## *Of the Markes*

pheming thy holy name, & treading vnder their feet the bloud and glory of thy son Iesus Christ. This youth of orphans, fondlings, & others, that wēt to schoole, beeing brought vp in the knowledge of thee, and nourished in thy feare, is now giuen vs to the enemies of thy truth, to be instructed in this damnable doctrine and seruice of Antichrist. O good God, our Sunne is turned into darkenesse, the Moone into bloud, our health into sickness, our life into death: And yet, if thou shouldest punish vs yet more rigorously, then hitherto thou hast done, & that for one stripe we should receiue an hundred: If thou shouldst transport the kingdome of thy Son from vs, to the Turks, & the Iewes: If thou shouldst send such a famine of thy Word, as running through the Forrests to haue some refreshing, and finding none, our Soules should fainte: Yea Lorde, if thou shouldest throwe vs downe into Hell, wee confesse, that it were verie right, and yelde our selues guiltie, acknowledging that wee haue well deserued it. Notwithstanding, O  
good

good God and Father , there is Mercie  
with thee, yea, thy mercies are infinite to  
swallowe vp the multitude and grieuous-  
nes of our sinnes. Thou art a God graci-  
ous and pittifull, slow vnto wrath, aboun-  
ding in mercie and truth, keeping mer-  
cie for thousands , pardoning Iniquitie,  
Transgression , and Sinne. Thou hast  
said, that thou wilt not the death of a sin-  
ner , but rather that hee turne and liue.  
Conuert vs then, O Lord, that wee may  
bee conuerted, and that wee may liue be-  
fore thee. We are poore sinners, we con-  
fesse it : but yet thy Sonne Iesus Christ  
came into the Worlde to saue sinners.  
Beholde vs then , O Lorde , not in our  
selues , ( for wee are vnworthie of thy  
grace ) but beholde vs in the face of thy  
Sonne Iesus Christ, and for his sake, bee  
at one with vs, and be mercifull and fa-  
uourable vnto vs : that in the multitude  
of our sinnes the greatnesse of thy grace  
may shine : if thou regard our iniquities,  
who is hee that is able to stand before  
thee? We haue bene vnfaithfull, but thou  
remainest still faithfull. Thou canst not

R 2

renounce



## *Of the Markes*

renounce thy mercie and goodnesse: we haue forsaken thee, but thou hast promised not to forsake vs. Wee haue forgotten thee, but thou hast sayde, that though a mother shuld forget her child, yet wouldst thou not forget vs. Thou hast made a couenant with vs, wherein thou hast promised to pardon our sins, & to remember our iniquities no more. Thou hast promised, that although our sins were as red as Scarlet, thou wouldst make them as white as wooll: if they were as red as crimson, that they should be made as white as snowe. Wee are heauie laden, and labour with our iniquities. But Iesus Christ hath called vs vnto him, and hath promised to refresh vs. Haue pittie then on vs, O Lord, haue pittie vpon vs: Let our miseries moue the bowels of thy mercie. Forgiue vs, (O our God) forgiue vs, for thine owne sake, for the glorie of thy name, and for thy Sonne Iesus Christs sake: Impute vnto vs the goodnes that is in him, that the euil that is in vs may not bee imputed. Thou hast punished the iust, that thou mightst pardon

pardon the wicked: Accept thou the merites of his death and passion, for satisfaction of all that is in vs, worthie of thy wrath and indignation: and make vs to feele the fruits of our recōciliation with thee. If thou wilt afflict our bodies, haue yet pittie of our soules. If thou wilt impouerish vs on the earth, deprive vs not yet of the riches of heauen. If thou wilt take away the bread of our bodyes, yet leaue vs the spiritual bread of our soules.

Though wee bee in reproache among our enemies, yet let not thy name bee blasphemed. Though we be accursed of the world, yet let vs be blessed of thee. Though the worlde hate vs, yet let thy loue abide vpon vs, O Lord, we are thine forsake vs not. Thou hast saide, I am the Eternall, this is my name, I will not giue my glorie vnto Images, nor my praise vnto another. For thine owne sake then, euen for thine owne sake, haue mercie vpon vs. For why shall thy name bee blasphemed for our sakes? Not vnto vs Lorde, not vnto vs, but vnto thy Name giue glorie and honour, in shewing forth

## *Of the Markes*

the riches of thy graces, of thy truth, and of thy might. Thou art the God of glorie, sanctifie thy name, in drawing light out of our darknes, and life out of death, making perfect thy power in our infirmitie, and thy great grace in our vnworthinelle, to thy praise and glorie. Heare the blasphemies of thine enemies, boasting themselves in their counsells and their forces, triumphing, and reioycing in our confusion : as if wee were not thy people, thy children, thy Church : as if wee were cast off of thee : as if thou were not able to helpe or keepe vs. Neuerthelesse, thou art our Creator, and wee are the worke of thy hands : Thou art our shepheard, wee are thy flocke : Thou art our father, we are thy children : Thou art our God, wee are thine inheritance : Thou art our redeemer, wee are the people whom thou hast bought. It is thou also ( O our God ) who by thy word alone, hast created the heauen and the earth, the Sea, and all that is in them : it is by thee that all things liue, bee, and haue their moouing : it is of thee, and  
for



for thee, that all things are. It is thou which doest whatsoever thou wilt. And there is neither counsell, wisdom, nor strength against thee. Represse then, O Lorde, the rage and furie of thine enemies, breake their forces, dissipate their counsell, confound them in their bolde enterprises, which they haue taken in hand against thee, and thy Sonne Iesus Christ. Maintaine the rest of thy flocke, which thou hast kept vntill this day. Establish againe the churches that are ruinated and dispersed. Suffer not the memorie of thy name to be abolished from the earth: rather let thy Word sound, and thy Gospell bee preached, where it hath not yet bene heard, to gather thine Elect vnto thee, and to magnifie thy name. And that so wee may see it flourish more and more, and the kingdom of thy Sonne Iesus

Christ our Lord, to bee  
aduanced for e-  
uermore.

*Amen.*

R 4

The





## The necessitie and benefit of Affliction.

Great trouble and vexation,  
the righteous shall sustaine:  
By Gods determination,  
whilest here they doe remaine.  
Which grienous is and ike some both,  
for flesh and blood to beare:  
Because by nature we are loth,  
to want our pleasure here.  
And eke because our enemye,  
that auncient deadly foe  
Sathan, with cruell tirannie,  
the worker of our woe,  
Doth still prouoke the wicked sort  
in sinne which do delight:  
To please themselves and make great sport,  
to vex vs with despite.  
Yet doe the righteous by the crosse,  
more blessed things obtaine:

Then



## The benefite

Then any way can be the losse,  
the dolor, or the paine.

The losse is that which in few daies,  
would passe, fade and decay  
Euen of it selfe: the gaine alwaies  
can no man take away.

All earthlij estimation  
the crosse may cleane deface:  
But heauenly consolation,  
the soule doth then imbrace.

Afflictions worldly pleasures will  
abandon out of minde:

Then is the Soule more earnest still,  
the ioyes of heauen to finde.

The worldly riches, goods and wealth,  
by troubles may depart:

The inward ioyes and sauing health,  
may wholly rule the heart.

In trouble friends doe start aside,  
as cloudes doe with the winde:

But Gods assistance doth abide,  
to cheare the troubled minde.

If we should feele these losses all  
at once, by sudden change:

We may not be dismayd withall,  
though it seeme very strange.

## of affliction.

Job lost his friends, he lost his wealth,  
and comfort of his wife :

He lost his children and his health,  
yea, all but wretched life.

When all was gone, the Lord above  
did still with him remaine :

With mercie, kindnesse, and with loue,  
asswaging all his paine.

Teaching him by experience,  
that all things fickle be :

(Which subject are to humane sense)  
and yeeld all miserie.

But godlinesse within the heart,  
remaineth euer sure :

In wealth and woe, it is her part,  
true comfort to procure.

Afflictions turne these worldly ioyes  
to greater paine and woe :

Because the loue was linck'd with toyes,  
Religion is not so.

For when mans heart doth most delight  
in pleasure, wealth, and pride :

Religion then will take her flight,  
she may not there abide.

Whereby our soules in woefull plight,  
continually remaine :

Yet

## The benefite

Yet haue not we the grace or might  
from such lusts to re fraine.  
In which estate most willingly,  
(thought ending right to hell)  
We count our chiefe felicitie,  
and loue therein to dwell.  
Therefore the Lord which is aboue,  
regarding vs below:  
With mercie, pittie, grace and loue,  
that alwaies from him flow;  
Doth mix with griefe these earthly things  
Wherein we doe delight:  
Which to our soules all sorrow brings,  
or else remoon' th them quite.  
Then doth the holy word of God,  
most comfortable seeme:  
Which we (before we felt the rod)  
more folly did esteeme.  
The world which carst most pleasant was  
now loathsome seem' th to be:  
It doth appeare (as in a glasse)  
all fraught with miserie.  
Then feare we hell, then flie we sinne,  
then seeke we heauen the more:  
To use good meanes we then begin,  
which we despise before.

Then



## of affliction.

Then can we pray, then can we call,  
to God for strength and grace:  
Which things before might not at all,  
with vs haue any place.  
Then heare we with attentiuenesse,  
then read we with all care:  
Then pray we with great feruentnesse,  
no trauaile then we spare.  
Then shall we see, feele and confesse,  
the state wherein we dwelt:  
To be nothing but wretchednesse,  
though worldly ioyes be felt.  
Because the soule by godlinesse,  
more comfort doth receiue  
In one day, than by worldlinesse,  
which they full soone shall leaue.  
Then we with Dauid shall confesse,  
that God from heauen aboue  
(By humbling vs) doth well expresse  
his mercie and his loue.  
For ere we felt the scourging rod,  
we erde and went astray:  
But now we keepe the law of God,  
and waite thereon alway.  
Then for Religion loue the crosse,  
though it doe bring some paine:

The

# The benefite of affliction.

*The ioy is great, small is the losse,  
but infinite is the gaine.*

FINIS.



